H.6.46

Thomas Gataker B. D.

HIS

VINDICATION

OF THE

ANNOTATIONS by him published

Upon these words,

Thus saith the Lord, Learn not the way of the Heathen, and be not dismayed at the signes of heaven, for the Heathen are dismayed at them. Jer. 10. 2.

AGAINST

The Scurrilous Aspersions of that grand Impostor Mr. *William Lilly*;

AS ALSO

Against the various Expositions of two of his Advocates, Mr. *John Swan*, and another by him cited, but not named:

Together with the Annotations themselvs.

Wherein the pretended Grounds of *Judiciary Astrologie*, and the Scripture-Proofes produced for it, are discussed and refuted.

Esay 47. 12, 13. *Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth, if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels; let now the Astrologers, the Stargazers, the monethly Prognosticators stand up, and save thee from these things that shall come upon thee.*

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A VINDICATION of the *Annotations* on *Jerem.* Chap. 10. Vers. 2. against the scurrilous Aspersions of that grand Imposter *Mr. William Lillie*, &c.

A Great man is reported to have sometime complained that it *was his hard hap to hear last* of some things, tho much talked of abroad, wherein himself was most concerned: And it had been long (as I was afterward informed) in the mouthes of many, and some great ones, who in regard of my silence deemed me therefore decessed, ere it came to mine eare, that M. *Lillie*, that *grand Impostor*, had in his *Black Book* of the *Dark Tour*, been nibbling at mine *Annotations on Jerem.* 10. 2. and girding at me, after his wonted scurrilous guise, as at many other of Gods faithful Ministers and Messengers of far greater worth then my self. Now howsoever I have elsewhere professed, how little I regard the squibs and censures of such scoffing mates and scurrilous scribblers, his especially, whom I deem no better then an other *Lucian*, for that as he, under pretence of deriding and traducing the superstitious worships then commonly practised, and fond conceits of their fained Deities then generally received, did not obscurely endevor to root up all religious worship of the true God out of mens lives, and all reverent fear and regard of him out of their hearts: so this man under colour of taxing and overthrowing *Aug. Dio l. 55.*

againſt ſuch, either worthleſſe or ſcandalous perſons, as eyther formerly or in later times, have ſome cleſely crept in, and ben admitted into the Miniſterie, ſome violently or cuningly by might or ſlight ben obtruded upon the people, or have intruded themſelvs into miniſterial functions and paſtoral charges, or have demeaned themſelvs otherwiſe then was meet in their places; he takes occaſion to aſpers and traduce the whole profeſſion, and to vent his ſpleen and gall againſt the *Miniſterie of Chriſt Jeſus* it ſelf, as hereafter ſhall be ſhewed. Albeit therefore, I ſay, I litle regarded, what ſhould drop from the pen of one ſo affected, yet was I deſirous to ſee what the man had ſaid, and what ſatisfactory anſwer he had in this diſcourſe ſo much talked of, returned to mine *Exceptions* to his *Relations* concerning the *grounds* of his pretended skill and profeſſed practiſe, which in thoſe *Annotations* were taken thereunto. To which purpoſe not being able my ſelf to ſtir far abroad, I requeſted a frend to procure me the book: but they were, it ſeems, as the manner is of ſuch *Prognoſtications* for the yeer enſuing, ſodainly ſnatcht up at their firſt coming forth; this more eſpecially, in regard of the principal ſubject matter of it, peoples minds being generally prepoſſeſt and fil'd with expectation of ſtrange novelties, raiſed by the reports given out beforehand, of the moſt *dreadful Eclips*, that this *Black Yeer* ſhould produce, and the *direful Effects* that ſhould follow thereupon. Yet after ſome ſpace of time attained, when it came to my hands, whereas I expected, that he ſhould have made good, what he had with ſo much confidence formerly delivered, concerning the firſt *Original* of his pretended *Art*, from ſome *Authentical Records*, and have taken away mine *Objections* oppoſed thereunto; I found nothing les then what I looked for: Onely here and there ſcattred ſome expreſſions of his ſpleen, and overflowings of his gall; wherein he is pleaſed to aſpers and tax me, as one of thoſe *his honoured Antagoniſts, that have loſt their zeal and reputation, by endeavouring a refutation, of what they underſtood not; having own books his labours, with uncircumciſed affections and Proteſtorial charity; moſt abſurdly abuſing their better diſcretion in critici ſmes and fruitleſſe diſcuſſions on Texts of Scripture, againſt the whole current of Antiquity, Reaſon, and the very genuine*

Pag. 18.

ſenſe

sense of the words themselves; and, according to the *Proverb*, which in the Margine he applies to me, *Senex bis puer*, dooting, and *become through Old age a Child again*. And again afterward, complaining as if he had ben condemned unheard, and telling in what manner he desired to be tried, *Let me be heard*, saith he, *according to mine own principles, and not judged without hearing, either by* Thomas Wilsaken, *or any of the Presbytery, according to their unsensly Comments, or stupid Annotations on* Jerem. 10. 2. and then concludes he this his scurrilous passage, with a close of the like nature, *Qui Bavium non odit, Let him read that puddle of envy and nonsense.* Pag. 47.

Concerning all which in general, I might well say in few words, and so let it passe, that it is all at the most and best no more, then with the Scythian beast *Bonasus*, to *spirt out his filth in the face of his pursuers*, hoping thereby to escape. Aristot. *hist. anim. l. 9. c. 43.* Plin. *hist. nat. l. 8. c. 15.*

But a little yet further more particularly, to lay open the rather his vain folly and insolent arrogancy herein.

And first, concerning what he jabbets of his *Homebred Antagonists, that have lost their eyl and reputation by endeavoring to confute what they understood not*; that is, by discovering the vanity and impiety of those frivolous fictions, delusorie devices and hellish designs of himself and such as himself wherewith they endevor to amaze the minds of the simpler sort of people, thereby to bring themselvs into repute with them, and to pick the purses of those that repair to them for advice, the main matter whereby this their *Art* of *Imposture* is supported and maintained.

1. I neither know, nor have heard of any one, that have lost any jot of repute amongst the wise or lerned, by dealing against them. But that it fared in this case so with himself and his complices, that they have lost much of their reputation, as wel with the simpler, as the wiser sort, by their late predictions, the meanest of the people and boyes in the streets ar able to give him notice more then sufficient.

2. There needs not much skil in his pretended Art, to discover the vanity of it; no more then it is requisite for one to be over-much seen in *geomancie, palmistrie, sortilegie, auspicie*, or *arruspicie*, to discry and discover the folly of these courses,

which by the unanimous voice and agreement of all found Christians at now generally not disclaimed only, but detested, as practises meerly diabolical; howsoever M. Ellie and some of his Complices, in these times of licentiousnes, endevor to cry up some of them again. There needs no deep diving into these βάθη τῦ Σατανᾶ, as the Evangelist speaks, such *depths of Satan*, Rev. 2. 14. to discry them to be none of those, that the Apostle tearms τὰ βάθη τῦ Θεῦ, *the depths*, or *deep things of God*, 1 Cor. 2. 10. yea or of nature.

See of *Chiromancie*, M. I. p. 84.

3. His style is overlavish in taxing all his *homebred Antagonists*, all those among us, that have delt in this Argument against their fanatical and fantastical profession, as men *not understanding* what it was that they delt with. Some of them peradventure have but able to discover his want of exact skill in the justifiable part of his professed Art, whereof more anon. But why should it be deemed want of understanding in these men, that of late among us have attempted to lay open the loosnes and sandines of the grounds which they build upon, that should moov them to undertake that task, more then in those of former times, either among us, or abroad, of whome he shal hear somewhat further hereafter? No reason, I suppose, he can give for it, but this, that they ar *his Antagonists*, and by opposing such practises, he misdoubts they may mar, or in part at least impair, his market.

Secondly, for his double jeer, of *uncircumcised affection*, and *Presbyterian Charity*. 1. The former term will best fit himself and his Complices: of whose profession the first known *Patriarks*, were not *Adam*, or *Abraham*, as they would make men beleiv, but people *uncircumcised* as wel in *flesh* as in *spirit*, the *Egyptians*, *Chaldeans*, *Philistines*, and *Syrians*, from whome by tradition through the hands of *idolatrous Pagans*, and *superstitious Mahometans*, whose disciples and folowers these men * with *open face* and *bare forehead* professe themselvs, it was conveighed unto those of this latter age of the world, and by Satans subtilty hath crept into Christs feild, wherein partly through discontinuance of wonted *Church censures*, and partly through connivence of the *Civil Powers*, it hath taken to much footing and to deep rooting, and as ill weeds are wont soon to grow rife and rank, hath spred it self far and neer, to the utter

* μετὰ παῤῥησίας. *Chrys. in Babyl. apertо Capite. Plaut. Capt. 3. 1.*

ter kindling of piety in the hearts and minds of many, and the great blemish and scandal of Christian profession.

2. As for the *Presbytery* and *Presbyterian* party, that he is so oft girding at, endevoring thereby to cast a further *odium* upon them, because he conceivs them to be already at present under a cloud; that I may in part also *obviate*, insert something in *Vindication* of those, who under that *Title* ar by this *Impostor* and others of the same cout frequently in like manner taxed and traduced: Howsoever this felow in his *Preface* tel his readers, that *Presbyterie and Independentie ar not twins in union more then Esau and Jacob.* Yet in the main point of *Presbyterian Government* in general, to wit, *the allowance of the oversight of Christs flock, not by teaching Presbyters alone, but by other also adjoyned to them, unto whome the Ministerie of the Word and Sacraments is not committed*; herein, I say, there is no disagreement, between those, who by the name of *Presbyterians* ar commonly distingvished as a different party from those who ar as commonly termed *Independents*, having, as by some of their own writings appeers, taken that Title up themselvs, and these from whome they ar wont by that term to be distingvished. Yea it may truly be averred, that this other party may the more justly of the twain be termed *Presbyterians*, being more rigid in maintaining a necessity of this form of *Government*, then many of those that go under that name; as may appeer from the *Votes* passed by the *major* part of those lately employed in the *Assembly* at *Westminster*, and transmitted by them to the *Houses*, that then sat: which those of the other party then took notice of, and have since made use of in some of their writings. The main difference between those two *Twins*, as he terms them, is not concerning the *Subject* of the *Government*, or *Presbyterie*, simply considered, but concerning the *Extent* of it, and matter of *Appeal*; the one side including the entire and absolute *power* of a *Presbyterie* so composed, within the lists and limits of *a particular Congregation*, without admittance of *Appeal* unto any other *Jurisdiction*, in case of *pretended grievance or male administration*; in regard whereof also themselvs term it an *Independent Government*; the other allowing in such and the like cases *Appeals* to a *Classis*, or *Convent* consisting of *Elders* or *Presbyters* of either

either kind abovementioned, selected out of the *Particular Congregations* to that purpose combined: and the *Tuba* of the Presbyterians doth therefore as fitly, and as fully *competere*, that is, *agree* (if it do not rather *propendere*, that is, *weigh down*, this latter way) unto the one as to the other. And we may justly say here, as that Antient writer sometime of the name of a *Christian*; *Christianus si nullius criminis nomen est, impium est & nominis & sectæ crimen est*: so of the name of a *Presbyterian*; *If the name argue no crime, it is a sad thing to abjure it as a crime unto any*: if it import ought criminal, the crime is common to either party, that being so, that the title imports, as already hath been shewed.

Tertul. *apolog.* c. 2.

But whatsoever the difference otherwise may be between these *two Twins*, sure it is, that they do both unanimously concur and accord in opposition to Mr. L. and his Complices, and in discovery and detestation of their diabolical practises. And it is a most ridiculous thing therefore for him to complain of *Presbyterian Charity*; as if none but *Presbyterians* forsooth were out of *Charity* with them, and their divelish devices and hellish designs: and to refuse to be *judged by any of the Presbytery*; as if such alone were the persons that had past their *verdict* upon the courses professed and practised by them: wherein albeit he may seem to deal somewhat wisely, not unlike Lucians *Impostor*, who would have no Christian present at the shewing of his tricks, because he knew they would soon discry his *Impostures*; yet hath he not dealt so warily as he, who required others also, tho to Christians most opposite as wel as Christians, to be excluded, because he misdoubted discovery as wel by the one as by the other. For ar they *Presbyterians* alone that have past their censures upon the trade that Mr. L. foloweth and professeth? Nothing les. To pas by all other, that have from time to time appeered in this qarel: Was Sixtus Senensis a *Presbyterian*? who in plain terms affirms this their pretended *Art of Judiciary Astrology*, to be *no Art*, but *a meer fallacie*, and *a detestable Impostur*: and being by one Savarallus taxed for this his *Censure*, as my self am now by this *Impostor*, doth not only averr constantly what before he had delivered, but further at large confirms it against his selie and groundles cavils. Or was Benedictus

Lucian. *Pseudomant.*

Biblioth. l. 6. annot. 10.

Pererius

Perkins a *Presbyterian*? who in a long discourse of it at large evidently proves, and at length peremptorily concludes, that all is *Astrological Divination* is contrary *either to the Scripture, to the grounds of Philosophie, to Theological Doctrine*, and *to Ecclesiastical Discipline*. Or were the *Fathers* of the first Councel of Carthage, and the first of *Toledo* all *Presbyterians*, who both *anathematize all those, that give any credit to Astrologers*. Or is the *Pope* himself, think We, with his whole train of *Jesuits* also a sodain turned *Presbyterian*? that they have by generall consent expresly *prohibited* all *books* written of *Judiciary Astrologie*, enjoyning *all Bishops* within their several precincts *to suppress* them.

In Genes. l. 1. & de Mag. l. 3.

Vid. Crespet. *Sum. Discipl. Eccles.*

Indic. lib. prohibit. reg. 9.

But not to enter upon a list of such, either Ancient Fathers of high esteem in their times, or others of later ages, and modern Writers of note, as wel Papists as Protestants, whose very names would fil up many whole Pages, and testimonies make up manie large Volumes; amongs us in this Land of late, since this cours and practise of deluding silie people hath grown into request, not *Presbyterians* onely, but more then one or two, no favourers sure of those, whome alone he is pleased under the Title of *Presbyterians* to reject, have in this busienes freely shewed themselvs, and with much varietie of lerning and strength of Argument laid open its nakednes to the veiw of the World, as himself wel knows; whome yet I cannot much blame him, that he takes no notice of, because he cannot but be conscious to himself of his own inabilitie by force of reason or Logical disceptation to answer their Arguments, remoov their exceptions, resel their objections and maintain his own broken cause. And indeed so gros and palpable, to the wiser sort at least, do their sory shifts and transparent devices appeer, that they do without just cause, with that understanding Romane *wonder*, how they can without smiling *look one an other in the face*, to think with what wind and smoke they entertain silie people, and cheat men of their moneys, by emptieng their purses, to fil their own cofers. Concerning which practises, I shal reserre him and his Complines to Mr. *John Milton's Figure-caster* published by Mr. *William Rowland* in his *Judicial Astrologie judicially condemned*, and *Dessert of Dr. Homes his Dremmelogie*: all which yet, I suppose,

Caro Cens. *Cic. de Divin. l. 2.*

pose, as none of that *Presbyterial* partie, whome Mr. L. would by no means have to be of his *Judges* or *Jurie*, as seeming at least to deem himself safe enough, when he should be brought to tryal, if such onely were excluded.

Nor, I hope, wil he have the face, tho bold and shameles enough, to bring within that verge, those two whome himself names in his *Preface*, *Dean Owen*, and *subtile Mr. Nie*, as he is pleased to style him, and acknowledgeth to have *condemned this his Art as Diabolical*: who how farforth they have delt in detection thereof, I know not: he telleth his reader, that the one of them hath but *Ipse dixit*; but I am to wel acquainted with his wonted slight turning of such discourses as he hath litle list or courage to cope with, and as litle regard therefore what in such cases he saith.

However it be, it hereby appeers, that it stands him upon, if ever he come to trial, to enlarge his *Exceptions* against *Judges* and *Jurors*, and exclude *Independents* as wel as *Presbyterians*, (that which doubtles also he would have done, had he thought he might have ben as bold with the one partie as he is with the other) if he look or hope to be acqit. But give the good man leav *to pack a jurie*, and *pick out Judges* of his own choise, and then he is sure to speed wel enough.

Pag. 11. Yea but those of the *Presbyterie*, saith Mr. Lilie, at *seditions, such as no premonition wil incline to submission: nor can a treason be managed without a Priest*: and a *Presbyterian* also sure he must be: for, *hoc certum & probatum est*, saith he, *per Kit Love, and his dear brethren and fellow petitioners*.

To which I answer briefly. 1. If any of the party so styled, have gon beyond their limits, and mooved out of their own orb, by any il-advised and unwarrantable cours, they ar to bear their own burden, and to answer for themselves; but that their delinquentie is not any justification of him, or abatement of the pleas and prescriptions of any of the partie so termed against him.

2. I demand, Doth this judgment concerning such a Government in the Church, of it self and in it own nature, involv any such crime, or produce any such effect? if it should, the guilt of it would include either partie of his *two Twins*, as he terms them, both of them being equally engaged therein, or,

or, if any inequality, the *Independent* the deeper.

3. For that his large and lavish assertion of *No treason without a Priest*; and that it must be a *Presbyterian* to by his scope and instance may appeer. To pas by his extream malice and rancor, in endeyoring to involv al *petitioners* for favor and mercy to be extended to a delinqent, as partakers with him in that crime wherewith he is charged, or whereof he stands convicted: a censure arguing a most savage spirit, and a right diveliſh disposition. I never heard before in all my Logick, of an *Induction* consisting of *one particular*, or *singular member*. He should have done wel, according to the wonted manner of disputing by *Induction*, after an enumeration of sundry *particular treasons and rebellions*, to have added, *nec in cæteris contrarium est videre*, *nor in any other doth it otherwise appeer*: which had he done, he might soon have ben convinced of a most notorious ly. For let him shew, what *Presbyterian Preist* there was in managing that late insurrection in Bedfordshire and the Counties adjoyning; or in that later rising in Essex and Kent: or what sedition and treason any *Presbyterian Preist* among us had a hand in during the Reign of Qeen Elisabeth? altho the Ministers that then stood for the *Presbyterian Government* against the Bishops, through the prevalent power of some of them in and with the State, endured much hard measure, some suspended, some deprived, some imprisoned, some exiled, some sentenced to death, and some put to death: or what part did any such bear with us, under King James and King Charles, tho not a few of them were very harshly and unmercifully handled under either, in the plotting of any treason, or raising any rebellion against either? And here I can not omit the speeches of two *Bishops of London* in Qeen Elisabeths time, concerning the *Puritans*, as they were then commonlie termed, such as desired *a reformation* in some Church-affairs, and were for the *Presbyterian Government*. The one of them B. Elmor, tho none of the best, when one preaching at Pauls Cros, had inveighed bitterlie against that party as a crew of seditious and turbulent persons, and had affirmed *the Puritans to be worse then the Papists*; *No*, quoth the Bishop, *he said not, therein aright: for the Puritans, if they had ben among them, would cut my*

rotchet

rather onely, but the Papists would eat my thumb: the other his successor B. Vaughan, a man more moderate then the former, when another in the same place was no less eager in the same argument, (for the manner in those dayes was with the Chaplins that there appeered to labor to bring that partie into disgrace and disfavour with the Judges and great men, who in Term time especially used to repair thither as people prone to sedition) the Bishop (to a Gentleman of his inward acquaintance, who dined that day with him, (as himself sometime related it to me) *I wish*, said he, *I could have had the preachers young to day for some space of time in my pocket: the way is not to convert or convince that party by invectives and outcries: it is true they affect not the present form of Government; they are for another: but they seek it by opposition, not by insurrection or sedition.* Thus these two Bishops themselvs of that partie in those times.

4. But the truth is, this mans malice, tho he do not every where so openly manifest it, is as much against the one partie of his *two Twins* as against the other, howsoever he be more cautelous in dealing with the one, as deeming them more acceptable to, and powrful with the State at present then the other. els why doth he complain more of *Presbyterian*, then of *Independencian Charity*, when as yet himself takes notice of those on that side, who in expres terms *condemn his practises as Diabolical*? Yea apparent enough it is, that his rancor is not so much against the persons of either partie, (tho he be the rather incensed and enraged against both, because some of either side have nettled him, by discrieng themselvs and discovering to others, the wickednes of his wiles and impietie of his practises) but his spite is not so much at the men, as at their Ministerie. *The Clergie of England*, as he there speakes, whome under the odious terms of *Priests*, and *Pastors*, and *Black-coats*, and *those of the Long Robe*, he doth so frequently traduce: *No treason can be managed without a Priest*. and, *There is a people yet in being, pretending unto godliness and Religion, which men in our plain English call Divines, Ministers, Preachers, Ecclesiastical men, or men conversant in holy things; in former parts they are called Bishops, Cardinals, Abbots, Monks, Friers, &c. unto this step my sometime Pulpit, and pretend to instruct*

Pag. 11.

Ibid.

Pag. 14.

instruct our souls, with the doctrine of Christianity; but indeed obedience to their own Consistories. And in his *Preface to Astrolog. Predict. of 48. &c. Obadiah Priest, their sinful people of Levi do hunger and thirst after the fat flesh pots of Episcopacy; if they were assured that Deans and Chapters Lands should not be settled on the Church, God knows what Religion they would be of. Woe unto you Priests.* And to bring our *Ministerie* in general, which you see with whome he here ranckt, into hatred and jealousie with the State, he gathers forsooth from the former of the late *Lunar Eclipses*, that *there is yet leaft a generation of such men, who are now privately designing some future trouble unto our State, and those Common-wealths where otherwise they reside, which will again occasion drawing of blood, unto our State and other Nations, and destruction unto themselves, viz. Ministerie and Munckerie*, (for he would have them, you see, deemed both birds of the same feather, as *Witches* and *wizards* ar deservedly esteemed with good ground from Gods Word) *and to as many of their abused disciples and proselytes, as shal suffer themselves to be overruled or deceived by their treasonable counsels, and herein*, he saith, *he erres not.* Ibid. But that you may the better understand, whome his intent was to strike at, he closeth all up with this scoffing jeer, that *he hopeth the world wil cleer him, that he doth not abuse, or so much as once name or mention the Presbyterians or their Proselytes*: and yet so great is his spleen against those poor *Presbyterians and their Proselytes*, that he could not forbear to vent it not long after in expres terms against them; withal abusing most wickedly and wretchedly the name of as worthy an Instrument and veherable a servant of God as any that these later ages have produced, whose memory is to this day and stil shal be blessed, and his renowm remain, as a pretious odor of fragrant smel and sweet favor, in the minds of the godly; whereas the name of himself and of such as he is, shal stink above ground in the nostrils of those that sincerely fear God, while they yet live, and their memory rot as their carcases in the grave under ground, when they be ded. For, *This Eclips*, saith this our Fortune-teller, *finds all Sectaries, which because it overthrew their hopes for Profits, is much sorrow and anguish of mind, the influence of it crossing their designs) nomfearing the downfal of their tithes, and a generall re-*

Ibid.

Ibid.

Pag. 16.

glorification of the people against them in many places: the people, who begin to see without Antichristianism, daily declining their former and seditious doctrines against Parliament and State, whether derived from John Calvin, *or the babling of a silly Scottish Presbyterie*: and again anon after, *Much trouble and affliction wil arise unto the Wholy Hierarchie: this wil generally fall upon them every where, wheresoever they reside.* And for my part, I make no doubt indeed, but that he would be righe glad, as wel as his grand-Master the Divel, to see the Ministerie rooted out, it so crosseth their designs, As Haman the whole Jewish race for Mordecays neglect of him, in all places, where in any power it yet abides, either with us, or elswhere.

Pag. 17.

Lucian. *ad dic. prom. &c.*

Mean while you may here observ, how the old Proverb is verified in our modern *Prognosticaters*;

Ἄκρον ἔχουσιν τὸ μετὰ τὰ πράγματα.

Rebus peractis est Cito Prometheus.

they can tel us what wil be, when the thing is done already. This no more now *blind buzzard*, as I sometime out of ignorance termed him, but, as herein he hath evinced himself to be, a marveilous *sharpsighted Stargazer*, and most *skilful Fortuneteller*, can from *the posture of the Stars* at one of the late *Eclipses* foretel us, what the people wil do hereafter, when he seeth what they are doing, and have in part done already. For when he perceivs apparently by *Petitions* and *Proposals* in print and other the like addresses unto the *Parliament*, divers of them long before this his *Black Book* came abroad, he can now, after long poring and staring upon the *Stars*, by the situation and aspects of the celestial bodies foretel us, that which no man living, without help of his skil, had ever ben able to make out, that *People wil have no mind to pay their tithes to their Ministers.*

Again the understanding Reader may hence take notice, how cunningly this man can here comply with the people: For as those of the Levelling party, (for such I suppose they were, that were the cheif Ringleaders in that Bedfordshire insurrection before-mentioned) to draw the multitude after them, promised *a freedome from tithes and taxes* to all that would joyn with them: so these cunning wizards, to insinuate themselvs into the peoples affections, can attemper

their

their predictions unto their humours, and tel them such tales and stories, as they think wil take most with them, and best please them, and they perceiv them, by their innate disposition expressed and appeering in their practise, to be strongly bent unto. apparent enough it is, that it is not any *spurious or seditious doctrine* in their Teachers, by this foul-mouthed *Sycophant*, so falsly fathered upon Calvin, (the splendant lustre of whose repute the snarlings of such *Hellhounds* can no more impair, then the yalpings by night of maungie whelps and mungrel curs, barking at the moon or the imaginary man in the Moon, can in any sort impeach or impair her light) but their own covetous disposition, and earthly-minded affection, (as falsly as frivolously ascribed to the celestial aspects,) that makes people to grutch *Gods Ministers* the means of their maintenance to the foul shame and scandal of their Christian profession.

And this skilful *Fortune-teller*, had he pleased to speak out, and had ben disposed so to say, might from *his own principles* have concluded, that people would grumble as wel at the payment of *taxes*, as at the payment of *tithes*, which himself also long since greivously complained of, as being much *oppressed with taxes and assessments*, as *Bellantius* was *with fear of the approach of his enemies*, *when he was writing against Picus*. Pref. to his Prophecies in 44.

For mark I beseech you, his argument; *A Jove prælatura*; *Prelature is from Jove*: (tho the sacred Oracles tel us, from the tru, not the fabulous, *Jehovah* and his Christ, Psal. 75. 6, 7. Prov. 8. 15, 16. but God belike hath resigned his right to their *Jove*, or to *the Divel*, whome they deal with, and who was adored in him, 1 Cor. 10. 20. and laid claim thereunto sometime as of right now belonging to him, Luk. 4. 6.) and *sub Jove principes, Ecclesiastici, Politici, Sacerdotes, Under Jove*; or *Jupiter, or Princes, Ecclesiastical, Political, Preists*, &c. for so speaks the Autor whome he cites, and as in Latin he cites him: tho that he may not offend *the State*, and yet might apply it to the poor *Preists*, whome he hates more then he does the Divel, (see what jugling here is) he thus renders it; *Under Jupiter we signifie Princes, Cardinals, all Ecclesiastical Potentates, Policy*. but Sr, your Autor says, as *Prelacie* in general before, so here *Princes*, that is, *chief Governors*, and those as wel Pag. 16.

wil *Political*, or *Civil*, as *Eccleſiaſtical*: and it may wel be demanded, how the poor *Preiſts* come into the ſame rank with *Princes*, and ſuch as have relation to *Jupiter*, of whoume I have read, that he was ſometime a civil *Potentate*, but never a *Preiſt*. And now make we up this wiſe mans ſubtil argument: *The Eccleſiaſtical Potentates and their affairs ar under Jupiter: but in this Eclips we find him out of all ſtrength and dignity*: Ergò *the people wil be loath to pay Miniſters their Tithes*: and would not the Argument folow as forcibly: *All Civil Governers ar under Jupiter: But he was out of all ſtrength and dignity in the late Eclips*: Ergò *the common people wil be unwilling to pay the Taxes impoſed upon them by their Superiours*. And, I ſuppoſe, there can hardly be found any man ſo ſimple, altho he had but, as they uſe to ſay, his guts in his hed, and his brains in his belly, but could eaſily without help of Mr. Lilies skil, or uſe of his ſpectacles, his curious calculations, and far fetcht obſervations, both ſee, and foreſee, that people ar and wil be unwilling to pay as wel *taxes* as tithes; ſave that they know they may be enforced to the one, which they hope they ſhal not be for the other, and they ar more regardful of their worldly gain and advantage, then they ar of a good conſcience and of their ſpiritual behoof. But the *Eclips* relateth, I dare ſay, as much to the one as to the other; that is, indeed (ſave in this mans adle brain, or in his idle, but malevolent and impious diſcours at leaſt) unto neither.

And here by the way, I ſhal crave leav to digreſſe a litle, in behalf of that never ſufficiently commended ſervant of Chriſt Mr. Jo. Calvin, and this ſo much ſpurnd at Presbyterie, to lay open a notorious peice of knaverie, intended as againſt the *Profeſſion* of the *Proteſtant Religion* in generall, ſo more eſpecially againſt the *Presbyterian* partie, the *Reformed Churches* in *France* and the *Netherlands*, and particularly Mr. *Calvin* by name. One of my Congregation being taken at Sea, when Spain and we were in terms of hoſtility, and carried to Dunkirk, during his ſtay there, had ſome Popiſh Books beſtowed on him to make him a good Catholik, which upon his return home he brought unto me. Among the reſt, there was one of a *Nameles Autor*, entituled *Monarchomachia*, or, *Jeruſalem and Babel*. Herein the Autor thereof labours to maintain,

maintain, that the *Protestant Religion*, and the *Presbyterian Discipline*, were in all parts *introduced and upheld by Sedition and Rebellion*. To make this good he dealeth in part, as Mr. L. here doth; he chargeth Calvin with such *seditious doctrine*, as the *Protestant Leaders built their rebellion upon*. but he dealeth not so warily as Mr. L. here hath done. For Mr. L. shootes at rovers, and talks in general of *Calvins seditious Doctrine*, but tels us not, what they are, or where they ar to be found. *Dolosis versatur in universalibus*. *Crafty men keep aloof of, and aloft in generals*: ar shie of descending to particulars, lest they be taken with a ly in the manner. But this man, that you may not doubt of his sincerity, nor make question of his fidelity, deals *ob signatum tabulis*, gives you Calvins own words, and those printed in a distinct character from his own; and that you may assure your self, he quotes him aright, he directs you to the *Book*, and *Chapter*, and *Paragraph*, whence he hath them, that repairing thither, you may be sure not to misse of them. For to proove, that *Calvin by his Doctrine discharged men of Oath made to their Soveraigns*; *Calvin* (saith he) *Libro 4. c. 13. §. 21. saith*, *A man illuminate with the truth, simul vinculis omnibus absolvendi Legibus & Ecclesiæ solutus est: he that once hath perfect knowledge of the Gospel, is absolved from Oaths, and all such snares*. It is tru, by his translation of the latter part of the words, as himself gives them, not agreeing so wel with the Latin, a wary man might wel begin to suspect some fals play: otherwise, the place being so precisely pointed unto, a man (one would think) could not in reason expect or suspect ought but very fair and square dealing. But turn you to the place, and you shall soon descry palpable knavery. For Calvin in all that whole Chapter hath not one word of such *Oaths of Allegiance* as *Subjects* take to their *Soveraigns*: he entreateth onely of *Monastical* or *Munkish Vows*; Of these, not of those, his words onely ar these; *Nunc postquam veritatis notitiâ sunt illuminati, simul Christi gratiâ liberos esse dico. Now they* (to wit, who formerly had made such unwarrantable Vows, and out of error and ignorance held themselvs obliged therewith) *after they ar illightned with notice of the truth, ar, I say, without fail by the grace of God*. What a gros falsification, where nothing les would have ben looked for?

To

To this the ſame Autor addeth an other as groſs and palpable as the former, *Theſe ſeditious and popular Conſiſtories* (ſaith he, the *Presbyteries* he means) *are condemned by their half-brethern the Zwinglians. Hear the voice of Gualterus a Miniſter of Zurik, how bitter a ſentence he pronounceth againſt them, in Comment. in* 1 Cor. *cap.* 5. *ſaith he, Galli habent ſua Seniorum Conſiſtoria, penes quos eſt omnis poteſtas & juriſdictio Eccleſiaſtica, & in quibus omnium bellorum contra Regem, & conſilia acta, & ſubſidia collecta ſunt. The French Miniſters have their Conſiſtories of Elders, in whome reſteth the ſupremacie of juriſdiction in all cauſes Eccleſiaſtical; and by theſe all counſels and reſolutions are taken, and all impoſitions appointed to maintain the wars againſt the King.* Thus this nameles Varlet. But let any man ſeduloufly peruſe (as my ſelf have done) the whole *Commentary of Gualter upon that Chapter*, conſiſting of and concluded in *four Sermons*; and he ſhall find not one tittle there, either of the *French King*, or of the *French Conſiſtorie*, or of ought *conſulted, enacted, or acted* in the one againſt the other. He ſpeaks indeed in his *ſecond Sermon on that Chapter* of *the Popes Excommunications, wherewith* (ſaith he) *they cruelly vexed Kinge and Emperors, and were Autors of Civil Wars and ſeditions*; deemeth *the Presbyterian Government not ſo needful under a Chriſtian Magiſtracie*; but *leaveth every Church free to that courſe of Diſcipline, that they ſhal find to be for themſelvs moſt commodious, without cenſuring of others who therein differ from them*; and that is all he hath there of this Argument. But this obſcure fellow, for the further confirmation of theſe his fictions and falſhoods, ſends us to *Muſculus in locis commun. cap.* 10. *tit. de Officiis Miniſtrorum.* Where in likelihood (for I have him not, and he gives us none of his words) we may meet with as much as in Gualter we found: which ſince lighting on the book, I find to be moſt tru. For Muſculus in his *Common Places*, not Cap. 12. which entreateth of an other ſubject, but *loc.* 22. *titul.* 2. *de Officiis Miniſtrorum*, hath much indeed of the pride, formalities, either no preaching at all, or unprofitable diſcourſings of the *Popiſh Prelates* and *Prieſts*; of the *Presbyteris* not a word good or bad. At length this lieng Varlet in theſe words concludes; *Thus you ſee*, (ſuch ar led by him blindfold) *neither of them bow their knee to*

this Baal, nor magnifie Calvins Idol. This by the way I rather inſert, to ſhew whome theſe men concur with in traducing the *Presbyterian Government*, and by what manner of ſlights, to wit, notorious lies and ſlanders, their guiſe is to oppugn it. And for my part, it is ſo far from bringing me out of love with it; that it makes me rather the more inclinable to that opinion of the *Jus Divinum & neceſſarium*, which thoſe of the *Independent* partie preſſed hard to have in the late *Aſſemblie* paſſed of it; wherein both the *Dutch* and *French Reformed Churches* ſeem to concur with them; for that theſe *Merlins* and *Mercuries*, (for herein they accord) ſhaking hands with ſuch *Romiſh* railing and lieng *Pamphleters*, (whome yet they would ſeem to defie and deteſt) ar ſo embittered againſt it. As he ſaid ſometime of the Chriſtian Profeſſion; *Non poteſt eſſe niſi grande aliquod bonum a Nerone damnatum.* *It muſt needs be ſome grand good, that* ſuch a one as *Nero* was, *ſhould condemn.* So of the *Presbyterian Diſcipline* ſay I, It can not be other then ſome very needful and uſeful thing, that ſuch creatures as theſe do ſo eagerly oppoſe. And howſoever a man ſometime of great note among us, in his *Preface* to his elaborate *Treatiſe* of *Eccleſiaſtical Politie*, having firſt tranſcendently extolled Mr. *John Calvin*, do afterward decipher him as a meer Polititian deviſing *a new Church Government* of his own, and by cunning ſlights both introducing, eſtabliſhing and continuating the ſame; and an other of les note in a late *Satyrical Libel* (for no other it is) entituled *Fur prædeſtinatus*, do therein both groſſely abuſe Calvin, and jeer the *Presbyterian*, or *Genevian Diſcipline*, as ſuch that any debauched perſon by *an Hypocritical* diſguiſe *of contrition and dejection for his looſe and lewd courſes* might eaſily both delude and elude. Yet the Government of that City hath received good approbation and atteſtation even from ſome Popiſh Writers themſelvs. Theſe ar the words of John Bodine a *Papiſt* indeed, but an ingenuous and judicious Writer, of great and good note, as wel among *Proteſtants* as *Papiſts*, in his *Methodus Hiſtorica*, *cap.* 6. *pag.* 245. faithfully rendred, *That of the Genevians is laudable, if ought in any Nation, and that which makes a Common-Weal to flouriſh, if not in riches and Majeſtical Empire, Yet certainly in piety and virtu; to wit, the Pontificial cenſure*; (ſo terms he in no ill

Tertul. *apolog. c.* 5.

Mr. R. Hook.

F. G. apud Trinovant Miniſtr.

meaning

meaning ſenſe their *Eccleſiaſtical* or *Preſbyterial Diſcipline*) *then which nothing could be conceived greater or more divine, to reſtrain mens luſts and thoſe vices, which by humane Laws and Judicatories can in no wiſe be amended. Yet is this coertion directed according to Chriſts rule; firſt privately and amicably; then ſomewhat more ſharply: then unles one yeild, an heavy and efficatious interdiction of ſacred things foloweth: after this interdiction the Magiſtrates animadverſion. So comes it to pas, that thoſe things which ar no where vindicated by Laws, ar there without force or tumult reſtrained by thoſe Cenſors, who have gained themſelvs an high opinion of virtu, in that city therefore no harlotry, no drunkennes, no dancings, no beggers, no idle perſons ar found.* A Teſtimonie and Verdict of one, againſt whome no exception can be taken as partial in this point. And ſure it is that this *Preſbyterian Government* backed by the Civil Magiſtrate among ours in *New England*, hath rid that Plantation of many Monſters that would have ben neſting and rouſting among them, and kept them free from ſuch prevailing diſturbances as our *Churches* and *Miniſterie* ar over-much peſtered with.

But to leav theſe by-matters, and bootles complaints, and return to Mr. Lilie, whome we ar cheifly to deal with. Wil ye know what the reaſon is of his ſpite againſt Jo. Calvin for of the *Romaniſts* none need doubt it, its wel enough known to all, how couragioully and ſucceſſefully he hath advanced againſt them) but Mr. L. and his Complices have a ſpecial grudge to him, becauſe he hath in his *Commentary on Jer.* 10. 2. as large a diſcours againſt the couts of *Judiciary Aſtrologie* which theſe men profeſſe, as the *Annotator* hath in his *Notes*: wherein he terms our *Aſtrologers*, who *maintain a judgment to be made of mans life by the Horoſcope, as if either fortune good or bad did depend upon the Stars, and by the poſtures of them take upon them to determine what ſhal befal perſons or people*, in plain terms, *impudent nebulons, qi prætexunt ſuis impoſturis nomen Aſtrologiæ Judiciariæ, & qibus ſtudium eſt quæſtum facere ex meris fallaciis*, that is in our plain Engliſh, *arrant knaves cloaking their Impoſtures under the Title of Judiciarie Aſtrologie, their main ſtudy being to make a gain*, or gainful trade, *of mere falleties*, or cheating practiſes. Beſides that, he hath apart written *An Admonition to beware of them*, printed among his *Opuſcula*, wherein

wherein he ſhews, that *their prediſtions are founded on no ground of reaſon or ſound skil*: and withal relates the ſevere, but juſt, *Edicts* of the ancient *Chriſtian Emperors* for the utter ſuppreſſing of them. And do ye marvail then if Mr. L. cannot indure Mr. Calvin that cuts the throat of his gainful trade.

But leaving his ſpite in particular at John Calvin, lets rake a little further into the dirt and mire of his malignant ravings, in his rambling excurſions, and ramping incurſions upon the poor *Presbyters*, whome he ranked even now among the great *Potentates* of this world, which *Joves* office is to protect. *The Scottiſh Nation*, ſaith he; (that is, the *fillie Scottiſh Presbyterie*, or, *the Presbyterians and their Proſelytes*, as ye heard him before ſpeak, for they were not ſurely the *Royaliſts*, or the *Prelatical* party) but this *Scottiſh Nation raiſed an Army, and made for their pretence of War onely an obtruſion upon their Nation of a Semipopiſh Book of Common-Prayer. But the ſad conſequences which after that hapned, ended not ſo ſoon as it began, but in a moſt woful diſtemper of both England and Scotland in much bloodſhed and moſt fierce Wars: both Nations having ſenſibly now ben made to underſtand, of how dangerous a conſequence it is, to embroil our ſelvs into a War, upon the prating and pretended Gloſſes of thoſe we cal Miniſters, who never care for the welfare of any ſort of people, but of their own Hierarchie, that ſo they might Lord it and domineer like petie Tyrants over the Commonalty and Gentry.* Pag. 16.

In which paſſage the Mans malice againſt, not the *Presbyterie* alone, as he terms it, but the *Miniſterie* in general, doth notoriouſly diſcover it ſelf. for he cares not (as hereby appeers) whome with his foul pen he aſperſeth, ſo he may bedaub them.

The Scottiſh Nation, he ſaith, *began firſt the late War*, and that *onely upon pretence of a Semipopiſh Common-Prayer Book impoſed upon them.* Concerning which buſienes, being neither *Statesman*, nor deſirous to deal in *State-affairs*, I ſhall ſay nothing, but referre my Reader, if he deſire to be acquainted therewith, unto the writings of thoſe, who ſeem to have faithfully and accurately related the original, progres and iſſu of the affairs concerning that war with Scotland. which who ſo iſt to read, may find at large recorded in the *Hiſtory of the late*

late affaires in Scotland, set forth under the name of *Irenæus Philalethes.*

As for the Original of the War here with us, by whome was it on the defensive part begun? was it by the *Ministerie*, or the *Magistracie*? by the *Ecclesiastical Hierarchie*, or by the *Civil Autoritie*? was it not by the joynt *Vote* and concurrence of both *Houses of Parlament*? or was it by them undertaken (as this vain pratler speaks) upon the *prating and pretended Glosses of those we cal Ministers*? See what aspersions this fellow sticks not to cast upon the whole body of the *State*, so that some of his gall and venome may withal light upon the Ministerie; as if in this late War, wherein so large an expence of bloud hath ben spilt, they had taken up arms, upon the meer motion onely of the *Ministerie* by some *prating and pretending Glosses* inciting them thereunto. It is tru indeed, that an *Assembly of Divines* was called to meet: but to what end? to debate of military matters? nothing les. but to consider of *Ecclesiastical* affairs, and the settling of matters concerning *Doctrine and Discipline according to the rule of Gods Word.* Its tru likewise, that while the *Assembly* sat, the War being now not begun onely, but pursued with much heat, and grown on either side to a great height, some of the *Ministery* were with some other *Commissioners* sent into Scotland, to treat with the *Scots*, about conjoyning with our *State*, and entring into a joynt *League* for mutual defence with us: nor were they of the *Presbyterian* partie alone (as they are commonly termed) that were employed in that busienes. But that *the Parlament took up arms*, and *embroiled themselvs in such a bloudy war, upon the motion of the Ministerie, by their prating and pretending glosses excited thereunto*, as this hath prooved, it is a notorious calumnie in regard of the *Ministerie*, and a foul imputation laid upon the *State*, as having raised a War of that importance on so weak and unwarrantable a ground, and a charging of the guilt of so much blood, as hath in that intestine and unnatural War ben shed, upon both.

Yea, but what was it, that mooved those *prating Ministers* to stir up the *State* to embroil it self in such a War? forsooth, saith this babling makebate, *that they might Lord it and domineer like petie Tyrants over the Commonalty and Gentry*, and

why,

why did he not adde *over the Nobility* too? Its indeed not untru, that under the *Epiſcopacie*, ſome of their favourits ſupported and backed by ſome great ones among them ſo did as is here ſaid. Yea they had begun by vertu of the *High Commiſſion Court* and the power thereunto annexed, to be tampering with ſome of the *Nobility*, that complied not in all things with them. But what hope or likelihood was there, or could there be, for the *Miniſterie* ſo to domineer as this man tels you, that they intended to do, when that power and autoritie was taken away, by means whereof much abuſed ſome had formerly ſo done?

As for his moſt uncharitable and Satanical cenſure of Gods *Miniſters* in general, that *they care not for the good of any people but themſelvs*, it may well claim a place among the hideous croakings of thoſe filthy *frogs*, that *iſſued out of the mouth of the Dragon and the Beaſt*, Rev. 16.13. the Divel himſelf could hardly have vented or invented a fouler or falſer ſlander againſt them.

I am not ignorant that divers both with us and abroad, have not ſpared to tax the *Presbyterian Government*, as tranſcending its du bounds, and encroaching upon the *Civil Power*; as appeers by the writings of the *Eraſtian* partie, whome the *Arminians* alſo in part ſeem to ſide with againſt the *Contra Remonſtrants*, or *Netherland Presbyterians*. But that they ar juſtly ſo charged, will not eaſily be made good, ſo long as they keep within compas of *Eccleſiaſtical Cenſures*, which with good warrant from *Gods Word*, were in thoſe times alſo exerciſed, wherein no *Civil Power* embraced the *Chriſtian Profeſſion*. Whereunto may be added, that when ſome not long ſince among us, thinking thereby to ingratiate themſelvs with the *State*, had broached ſome things bending and tending to the *Eraſtian* way, its wel known, that they were as eagerly oppoſed by the *Independent* partie, as by any of thoſe that go under the title of *Presbyterians*. But this mans main end, his malice being eqally againſt either, is, as plainly appeers, to diſgrace the whole body of the *Miniſterie*, and to bring them, as much as in him lies, into hatred with the people, as regarding nothing at all of their ſpiritual good, but ayming onely at their own pride and profit, to make a gain of them, and

to

to tyrannize over them at their pleasure. But let him take heed, lest by withstanding Gods faithful *Ministers*, as *Jannes and Jambres* did Moses, 2 Tim. 3. 8. and by opposing himself against them in this base scoffing manner, as *Elymas* the Sorcerer did to Pauls preaching, Act. 13. 8. he procure to himself from God that heavy doom that Paul passed then upon *Elymas*, and that dismal judgment, or the like, if not a wors and more dreadful, that was thereupon presently inflicted on him, Vers. 10, 11.

But let us hear yet a litle more, tho it reqire some patience, of his raving and ranting rhetorik, that either he must be ever and anon venting, or els he shal burst with it, his heart and stomak is so ful and over-fraught with gall and rancor against this so extreamly hated *Ministerie*. Having done with the *Moon*, he comes to *the great Eclips of the Sun*, and here again he goes on to foretel, what without need of spectacles or
Pag. 28. prospective he saw ful before his face already. *How far forth*, saith he, *this Eclips shal exasperate mens spirits against the Clergie of our own and other Nations, or how far it shal torment the poor Husbandman, to depart with the tenth part of his labor unto his unsufficient or factious Minister, or prating Preist, I am not able clearly to determine. great affliction one way or other it doth generally manifest to happen unto all those of the long Robe. viz. Lawyers, Civilians, Clergie men, and unto those we falsly for the most part call Divines, when God knows many of them have as litle knowledge of Divinitie, as my self of Presbyter John, and as litle affection for the Parlament, as my self zeal for Antichrist.* I might here peradventure not without some just cause reqest Mr. Lilie to shew us, how we may reconcile him to himself, and make his sentences concerning this *great Eclipse* and the *Effects* of it agree the one with the other. For in this place
Ibid. he tells us, that *this Eclips being in the sign of Aries, hath dominion and operation on the state and condition of Laws, Preisthoods, Papacie, Prelacie; and,* (to shew where his spite was most) he saith, *he may very wel adde, Presbyterie,* &c. *Independencie*, it may be, was within the verge of that, *et cætera*, and stuck between his teeth, but he was loath to spit it out. Now hence,
Pag. 37. as you have heard, he infers and concludes, that *great affliction wil happen generally, unto all those of the long Robe, Lawyers, Civilians,*

Civilians, Clergie men and Divines. And yet afterward, where he is pleased *further to expatiate his mind* (for I give you his own terms: and where, think we, did ever any man read such either English or Latine before?) *concerning the greatnes of the Effects of this great Eclips*, he saith, *it is in the last degree of the Decanate of Aries, which second Decanate, is Nobilitatis, Altitudinis, Regni, & magni Dominii imago, the image of Nobility, Greatnesse, Dominion, extraordinary Rule*; (for *Kingdome*, or *Reign*, he had no mind to expres) *the shape and form whereof the Ancients* (some old Wizards he means) *represented under the ensuing Image.* which *Image* is the portraiture of *a man in a long Robe*; and *presents* (as he saith) *the English Common-Wealth*, as it wil *be for three years or thereabout* (that is, for so long as the *Effect* of this *Eclips* lasts, as we shal afterward hear) *in great Majestie and Glory.* Now how he can reconcile these two so *cros Judgements* drawn from *one* and the same *aspect*, and raised from one and the same ground as you see, tho other *Ignoramusses* and dul pates ar too shalow to conceiv; yet I doubt not but he is as wel able to bring together, as to make the two members of a *Contradiction* to accord: for these wizards in cunning and jugling do far surpas your common *Gypsies*, and ar able at once to make one and the self same thing *fast and loose*, good and bad in the very same instant. Mean while you see, how he can make the *Aspects* represent what he pleases, and *Images* speak what he lists; when *the long Robe represents the Common Wealth of England*, to speak *much Peace* and Honour to it; when it denotes *the Clergie and the Divines of England*, to speak *great Affliction and Trouble.* Whereof further hereafter, when we arrive at his *Pictures.* Pag. 38.

But one thing further is here worthy our Observation. Mr. Lilie in al these *dreadful Eclipses* and *malignant Aspects*, finds much matter of bad, dismal and disastrous concernment, to *Princes, Potentates, Priests, Lawyers, Husbandmen, Graziers*, &c. but none at all ever to *Wizards, Witches, Conjurers, Fortune-tellers, Sorcerers, Starguzers, Astrologers*, &c. No malignity of any *Aspect* belike is able to reach them: or as the knavish felow in the Comedie, that to fright his Master returning home after long absence, from entring into his own house, *Plavt. Mostel.*

houſe, told him, that *his houſe* in his abſence was become *haunted with Sprites*; and when he was askt, how he durſt go in then himſelf, made anſwer, *Pax mihi cum mortuis*, that *the Sprites and he were at one*. So, it ſeems theſe men and their coined *Aſpects* ar agreed; ſo that tho they portend never ſo much miſchief and miſery to theſe *prating Preiſts*, or any other ſort of men, high or low, great or ſmal, whome theſe men diſaffect, yet they wil not ſo much as once touch them, nor do ever portend any evil at all to them.

Pag. 17. Yea but, may ſome ſay, he profeſſeth to *write this of the Miniſterie with ſorow of heart rather then any joy or delight, to ſee the downfal of ſo many men, who had they improoved their talents in lerning and divinity conſcientiouſly for the education of thoſe flocks God had committed unto them, might have expected another manner of reward from heaven, and a more benign acceptance of their labors from men. The great God of Heaven* (ſaith he) *protect the pious and godlie Divines of our Nation; for ſome we have; and let them never want encouragement, or a moſt bountiful allowance from this Common Wealth: but for the meer Prater, or State enemy, let it be with him as he doth merit: the ruine or impoveriſhing of many of them is at hand.*

Where in the firſt place I might demand of him, whether the *Effect* of this *Eclips*, according to his fancies and his Autors *Principles*, do not indifferently reach, and promiſcuouſly include, as wel thoſe other *few and pious ones*, as thoſe *Praters* and *State enemies*, as he terms them.

And in the next place, in whether rank he is pleaſed to range thoſe, that have written againſt him, or condemned his practiſes as *deteſtable and diabolical*. for I doubt much, whether his *Charity* be boyled up to ſuch an height, as to wiſh ſo wel to them, or to afford them any part in his *prayers*, more then he hath in their *Creed*; which I ſuppoſe yet they do not greatly affect, nor have much cauſe to deſire, conſidering whome they deem him addicted unto. But whome he and ſuch as he is eſteem *pious and godly Divines*, is not much to be regarded. And howſoever thoſe Miniſters of God, that deal faithfully in diſcharge of their duty, might juſtly expect better and more loving acceptance from their people, then moſt ſuch uſually meet with, yet experience of all ages ſhews, that the

the faithful diſpenſers of Gods truth, have uſually found les favor with the moſt, then ſuch as have foothed them up in their ſins. The beſt is, they ar as *Taylers* that make apparel for *children*, who whether the ſuites they make them do either for ſtuf or faſhion pleaſe the *Children* or no, expect their pay from the *parents*, having done their work faithfully according to their direction, and given them content therein. Nor is it in the power of any *Impoſter*, or of any *malevolent Aſpect*, (if thoſe celeſtial creatures had any ſuch, which is impious to aver) to debar or defraud them of that reward, which from heaven they are ſure to receiv, for that their work, which being performed by them in Gods name, and for God, ſhal never pas unregarded or unrewarded with God: howſoever he do oft ſuffer them, as his Prophets oft and Apoſtles of old, for their trial and exerciſe of their patience, as alſo for the juſt puniſhment of peoples unthankfulnes, to meet with hard meaſure at the hands of thoſe, from whome they have deſerved far better, and who (worſt enemies therein to themſelvs) do thereby attract much more evil to themſelvs, then they either do or can do unto thoſe, whome ſo unworthily they reqite.

Matth. 5. 12. & 23. 34. — 37. 1 Cor. 4. 9 — 13. 2 Cor. 6. 4. 5.

As for all his fained profeſſion of *ſorrow of heart* and *prayer for protection* in behalf of *the pious ſome*, I eſteem them no other then as *Crocodiles tears* commonly ſpoken of, if their guiſe be at leaſt as the ſayeng is, to weep over thoſe, whome they deſire to devour: Or not unlike thoſe that that bloudy-minded, but deep-diſſembling traitor Iſmael ſhed over thoſe poor pilgrims whome he intended to deſtroy. Jer. 41. 6, 7.

Eraſm. *Adag.* 24. 60.

For his *litle knowledge of Presbyter John*, if there be a King ſo called in the world, or the King at leaſt that is abuſively ſo termed; he wants belike his felow *Figure-flingers glas* in Finsbury fields, wherein he profeſſed he could ſee what was done all the world over. But if he *know nothing of Presbyter John* and *his Country*, as he would ſeem here to intimate, how comes he to know what is done in the *Eaſt Indies*, in places far more remote then thoſe parts of Africa, where his regiment and reſidence is ſaid to be? Or if he be as ignorant of the one as of the other, doth he not apparently cheat people by taking their money to tel them in what condition their frends

Vid. Scal. *emend. Temp.* l. 7. & Codign. *hiſt. Abaſſ.* l. 1. c. 5. See Miltons *Figure-Caſter*.

or husbands ar in some parts of the *East Indies*, and at what time they shal from thence return. No body belike repaires to him for inqirie concerning ought or any in *Prester Jean*, or *Prestegians* Countrey; and therefore he regards not to take notice of ought there: otherwise, I doubt not, but that the tender of a little yelow, some smal pitance of that *yolk* of the egg, that the Diviner demanded of his Client; or not much of the *White*, would so cleer his ey-sight, or his glas, or both, that he could soon come to know as wel what were done in the inner parts of *Ethiopia*, as how matters went with men in *the gulph of Bengala*; alike, without the Divels help, I beleiv, in either.

See Tullie *de Divinat.* l. 1.

And for his *zeal to Antichrist*; apparent enough it is, that he hath no smal measure of that ζῆλος πικρὸς, that *bitter zeal*, the Apostle James speaks of, Chap. 3. 14. against those, that have ben Gods principal Instruments both among us and elswhere, in helping to demolish the power and Kingdome of *Antichrist*. And if the Divel be the *grand Antichrist*, as there is no doubt but he is, and the other on earth but his *Deputie*, sure he and his Complices ar no les zealous for the support of *Antichrists Kingdome*, when they so eagerly band and bend themselvs against those servants of God, that discover and lay open their *diabolical* practises, then was Demetrius and his felow *craftsmen* for the *worship of Diana*, in stirring up, and striving to enrage the people against Paul Christs Apostle, and that for the same cause, for which they set the multitude then in an uproar, because *thereby comes in their gain*, Act. 19. 24, 27, 28.

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Yea but the man reqires to be heard. *Let me be heard*, saith he, *and not judged unheard*. and what more eqal? but hath he not ben heard? or ar not his own *allegations* for himself and in defence of his Art, related by the *Annotater* out of his own works, and delivered in his own words? and such *Exceptions* taken thereunto, and given in against him, as he hath no list to take notice of?

But how would the man be heard and tried? forsooth, *according to his own principles*. *Let me be heard*, saith he, *according to mine own principles*. a very fair cours indeed, and a very reasonable reqest; can ye blame him, if he desire so to be heard

and

and tried? For what cheater, or impoſter? what malefactor, felon, traitor, or murtherer, would not right willingly be heard, tried and ſentenced *according to his own principles?* And what, think we, would *their principles* be? ſuch, no doubt, as were thoſe of Brennus and his Galles, and their plea againſt the Romanes, whoſe dominions they had invaded; as Plutarch relateth it, that *they did nothing evil or unjuſt, but kept to the ancienteſt, and moſt generally received and allowed Law in the World, that gives the ſtronger right to what the weaker hold*: or, as Livie more ſuccinctly, that *their right conſiſted in their arms, and to hardy perſons all things appertained.* and ſuch, I beleiv, would *their principles* be, that *all was of right theirs, that either by fraud or force, ſlight or might, they could wreſt from any other, that were either way, or in either kind weaker then themſelvs.* By which their *Tenets* and *Maximes* might they but obtain to be tried and ſentenced, they would be ſure, they knew, to do wel enough. And the like cours of Judicature doth this man plead for. *Let me be heard*, ſaith he, *according to mine own principles.* grant him but his own grounds (a moſt reaſonable reqeſt) and he wil ſoon be able ſufficiently to cleer himſelf, neither ſhal he need to except againſt any *uncharitable* either *Presbyterian* or *Independent*, from being of his *Judges*, or of his *Juris*.

Plut. *in Camil.*

Liv. *lib.* 6.

But, Sir, *your principles* muſt firſt be prooved, which by other then thoſe of the *Presbyterie* have ben ſo razed, that it ſeems you deſpair of ever raiſing them again, and therefore refuſe to meddle with their ruines. And this is that which the *Annotater* reqires of you, and puts you upon, to make good your *Aſſertions* concerning the ground of *your Principles*: that which you ar as unwilling to come to, being conſcious to your ſelf of your utter inability of ſound confirming what ſo confidently, but groundleſly you have thereof affirmed, as is any bear to be brought to the ſtake. els why take you no notice of it, when it is preſſed upon you, but let it ſleep, or ſlip away in ſilence, as a thing that nothing concerned you?

Yea but thoſe *ſtupid Annotations*, are but *an unſeemly Commentary, conſiſting of criticiſms and fruitleſſe expoſitions on Texts of Scripture, againſt the whole current of antiquity, reaſon, and the very genuine ſenſe of the words themſelves; the fruits of a brain*

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doating with age, and of one become a child again; in a word no better then *a puddle of envy and non-ſenſe*.

Good Sir, be pleaſed, I beſeech you, to tel us, who told you all this. for, I beleiv, you never read any great part of the whole *Commentarie*; it may be ſcarce had the patience to run over the whole *Annotation* to an end: for you complain elswhere of the length of it; and ſay as litle to that concerns you in it, as if you had never read word of it. Beſides, be it that you had turned over the whole *Commentarie* from the firſt *Note* to the laſt; yet I ſuppoſe, you wil hardly make many, if any at all, beleiv, that you ar ſo wel acqainted with *all Antiqitie*, or ſo wel verſed and skilled in the *Original Language and genuine ſenſe of the Text*, as to pas out of your own knowledge ſuch a cenſure as this upon any mans work. and he were indeed a very ſelie man, and wel worthy of much pity, that would deem your cenſures of much worth or weight in a buſines of this nature. As for the *Annotater* and his work ſuch as it is: albeit he doubts not, but that many wants and weakneſſes, defects and defaults may by a qick and peircing ey be deſcried in it, yet he dares be ſo bold, as (with that *aged Tragedian* ſometime upon occaſion of the like accuſation) to appeal and refer himſelf to the ſentence of any ingenuous and judicious lerned, whether his labors therein may deſervedly be deemed the birth of one doating and ſo crackt-brained with age, that he is become *a child again*; or his *expoſitions* therein delivered ſuch as this mans verdict (if I may at leaſt ſo term it) here paſſed upon them affirms them to be. And this yet I ſhal make bold to adjoin, that they have ſo far forth attained approbation both at home and abroad, that the *Annotater* hath ben importuned, both by divers of his reverend brethren here, and ſome alſo from forain parts, to undertake the like pains on ſome other parts of Scripture: unto whome his anſwer hath ben, that neither his age or ability wil bear it, nor is it ſo needful for him to undertake ought further therein, ſince that ſome of the other parts have ben more exqiſitely, tho with les prolixity, delt in by others (it being not every ones facultie, not his he is ſure, to write ſuccinctlie, and compriſe much matter in few words) by whom ſuch an employment, having fewer yeers and larger abilities may

Sophocles. Vid. Cic. *de Sen.* Plut. *de ſen. Pelit.* Ariſtoph. *Schol. Ran.* Fabr. *gymn.* l. 2. c. 12.

may much better be performed. But, Sir, whatſoever the *Annotater* may have done els-where, ſure he is, that what he hath *on Jerem.* 10. 2. concerning the *vanitie and impietie* of your trade, is neither *contrary to the current of Antiquitie*, nor *to reaſon*, nor *to the genuine ſenſe of the words of the Text*; but conſonant to *the doctrine of the Ancient Fathers*, the *ſounder and greater number of lerned writers*, both of former times and later dayes, as wel *Papiſts*, as *Proteſtants*, the ſetled *diſcipline in the Chriſtian Churches*, the *Decrees and Sanctions of Chriſtian Emperors*, and the *Canons and Conſtitutions* of whole *Councels* not a few, even to that of *Trent* it ſelf, as hath formerly ben ſhewed. And for this *puddle of non-ſenſe*, as you ar pleaſed to ſtyle it, (from whence you ſhould have done wel to have related ſome few at leaſt particular paſſages or ſentences of *non-ſenſe*, picked out of the whole *puddle*) it hath, it ſeems, ſo puzzeld you and diſturbed all your ſenſes, that you have not ſo much as one wiſe word to return in way of defence unto any peice of the *Exceptions* therein taken to your own *Aſſertions* related out of your own writings: onely the very ſight of it ſeems ſo to have troubled your ſtomack, that it hath made you bring up much gall, and ſpit out a great deal of venome, which being unaccuſtomed to ſuch ſcurrilous language, I ſhal pas by, and leav to you, to reſume, if you pleaſe, as dogs ſometime do their vomit, and to reſerv it by you, until you have further uſe of it. Mean while, that the *Autor of that Annotation*, which you ar pleaſed ſo to beſpatter, is not aſhamed of his work, but is willing to have it pas the more general trial, whether it be ſuch *a puddle of non-ſenſe* or no; in regard that the whole work, whereof his labors ar but a parcel, conſiſts of *two* great *volumes*, and the price conſequently correſpondent, not every mans money, and in fewer hands therefore; in conſideration hereof he hath cauſed that *Annotation*, excerpted from the reſt to be printed apart, together with this, that the more eyes of all ſorts may readily ſee what it is, whether it be ſuch as you ſay, and how nothing (a few ſcurrilous terms onely excepted) you have in your own defence returned thereunto.

One thing I had overpaſt, which I deem not amiſſe to give

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some touch of before I conclude. Besides the aſperſions of *non-ſenſe, incapacity* and *ignorance*, wherewith Mr. L. chargeth *our Engliſh Preiſts*, and the *Annotater* among the reſt; there is another Imputation and charge of a more hainous nature, to wit, *Envie*, the *Divels* moſt peculiar ſin. for of the *Annotation* on Jer. 10.2. he ſaith, it is *a puddle of Envy* and *Non-ſenſe*. Of which former branch, I had ſaid nothing, becauſe I underſtood not the Myſterie, wanting ſome *Delian Diver* to unfold it to me, that I might know what the Mans meaning ſhould be; which now Mr. L. himſelf hath done for me. For in an *Epiſtle* prefixed to his *Worlds Cataſtrophe*, which came lately to my hands, he tels his Reader that *the Fraternity of the Clergie* ar an *Envious generation*, and this diſeaſe of *envie* is with them *hereditarie*. And what is the ground, think we, of this grievous charge, which he enters upon with ſuch a paſſionate Exclamation? *Oh men of Envie!* forſooth, *they have for ſo many ages envied mankind the knowledge of lerning, that have claiſtered up books, and ſuffered them to periſh in their cloſets unopened, becauſe all ſhould be ignorant but themſelvs.* and *had not ſome Gentlemen of divine Soules, and many worthy and gallant Phyſitians preſerved Arts and publiſhed their admirable conceptions, he is confident to this very day, the Fraternity of Clergie-men would have kept me at a diſtance, and without the knowledge of many lernings we now know; for which at ſometimes theſe malevolent churliſh and envious Clergiemen ſnarl at the Autors.* But what ar the Books, that theſe *men made of envie*, have thus mured up, of ſet purpoſe to keep men in ignorance? Is it Gods Word, think we, and the *Divine Oracles*, or *the Law and the Goſpel*, or *the Writings of the Prophets and Apoſtles*? theſe indeed under the *Papacie* were locked up and ſealed up: and men inhibited from looking into them. But theſe ar not the *Books* Mr. L. ſpeaks of: theſe rather he could be content ſhould be conceiled: they ſpeak no good of him and his trade; tho the *Planets* and *Aſpects* of them (as we have elswhere obſerved) *portend* no ill at all to *Wizards*, whatſoever to others they do: yet theſe denounce much evil both to them, and to thoſe that ar deluded by them. But what ar they then? ſuch as treat of Mr. L. trade; ſuch as the *profeſſors and practiſers of ſuch arts*,

Vid. Aug. Epiſt. 48. de Diſcipl. Chriſt. c. 2. cont. Julian. l. 6. c. 1.

arts, when they turned tru *Christians*, burnt at Ephesus, Act. 19.19. Ah what an *envious* man was Paul, that would suffer them so to do? But more particularly, that by some instances we may know what books he means, *There ar books* (saith he from *the Lord of Marchistone* writing *on the Revelation*) *among the Jews, containing doctrines, as they alledge, proceeding from the mouthes of the Patriarks, affirming every great Angel of seven to rule the world 490 years.* and in particular, *a Book of the Government of the World by Angels*; which M. L. himself hath Englished: *whereof he purposes to write a Special Treatise; wherein from the beginning of the World to these times, and some hundreds of years succeeding; he shal endevor to manifest such Mysteries involved in this learning, as yet have not appeered; wherein he shal go neer to give every Common Wealth of Europe a smart conjecture of the continuance or destruction of their State and Government.* having gotten, forsooth, *the tru Key*, or *Cabala*, as elswhere he terms it, to unlock these *Mysteries*, which others for want thereof understand not. he should have done wel to have added *Mother Shiptons Prophesies*, which he sayes were *never questioned for antiqitie and veritie*: And the rest of the rabble of *old wives tales* as the Apostle speaks, 1 Tim. 4. 7. whereof he tels us, there ar many more in the North. And what is all this, but to do as Satan did with God to our first Parents, who charged him with envieng man *divine knowledge*, because he inhibited him the forbidden fruit? For therefore, saith. Mr. L. these *Clergie men* keep these Books out of mens sight; because out of *envie* they would keep people in ignorance, and withhold them from attaining such deep and profound knowledge as himself by reading of them hath attained unto. As for the Lord Napeir, and his Countryman Robert Ponts, their *Calculations* by Jubilees from the Worlds beginning to the Worlds end, the time whereof both of them, contrary to our Saviors avouchment take upon them to determine, the one *Propos.* 15. the other *Cap.* 19. they ar so groundles, that few or none that I have seen do accord with either. and for Tritemius his *Treatise of the seven Planetary Angels* that should in cours govern the whole World by those *seven Planets*, which Mr. L. to make our people wise unto such fancies and fooleries, hath done into English, Mr. L. himself

Pag. 56. himſelf grants that neither upon *the order* of their *Courſes*, nor of the *the term* of their *Regencies* are our Wizards agreed among themſelvs; which is ſufficient to ſhew that they had it not by *Revelation* from any *good Angels*, as Mr. L. pretends, no more then the *Teutonik Wizard*, what was done ſo many ages before this World was. and thoſe ſuppoſed *books* of the Patriarks may wel go among the rank of thoſe *Jewiſh Fables*, that the Apoſtle forbids Chriſtians to give heed unto, Tit. 1. 14. Nor ar either the Apoſtle Paul or our *Preiſts*, as Mr. L. ſtyles them, more guilty of *Envy* in diſſwading people from hearkning to ſuch groundles and impious fopperies, then ſhould any holy Angel of God have ben, in diſſwading our firſt Parents from medling with *the forbidden fruit*. Nor can any ſound *Wiſedome* be gained from any *ſcience falſly ſo termed*, 1 Tim. 6. 20. that neither from religion nor reaſon it ſelf by neceſſary conſeqence hath any good ground.

Preface. But for the Expoſition of the place, Mr. L. tels *Mr. G.* that *he ſhal ere long have the judgments of abler Divines then himſelf and to better purpoſe on that of Jerem.* 10. 2: and mean while telleth his Readers, they ſhal have *the Expoſition of a Reverend Miniſter on the place, equal in yeers to Mr. G. and in true Divinity and Knowledge of the Oriental toungs far ſurmounting him.*

What thoſe *Judgments* ar *of abler Divines*, when we ſee, we ſhal know what to ſay to them. And for that others *Expoſition*, whoſe words he relates, but names not the *Autor*, nor the *Title* of his work, leaving the *Annotater* as wel as his Readers, to ſeek after a needle in a bottle of hay, it was long ere any of my frends could find out any of them, nor could I by their help hitherto attain the revew of more then one that hath lately publiſhed ought on that Scripture; which one indeed concurs with the party, whoſe words he relates for the *Expoſition* of the place, tho he have not the very ſame terms, and reſolved I was not to meddle with Mr. Lilie, until I could ſee what ſome of theſe his *Advocates* had to ſay in his behalf; which we ſhal (God affiſting) conſider of, ere we finiſh this diſcours. Mean while, not to make *comparisons*, which is generally deemed *odious*, and with one utterly unknown, would be, not over-preſumptuous onely, but even ridiculous: much

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skil in the Oriental tounge I never did, nor do profeſſe; a litle ſmattering onely in the *Hebrew* of *the Bible* I acknowledge. neither needs there any great depth of skil in thoſe *Oriental languages*, for the expounding of that *Text* of *Jeremie*, that ſtrikes at Mr. Lilies trade.

And if that his other *Advocate*, whome he qotes and ſo highly extols, do *for yeers equal the Annotater*, why may not he ſo aged fall under his Clients cenſure of *Senes bis pueri*, as wel as his *Antagoniſt*? for how Mr. L. ſhould come to be inſpired with ſuch a faculty as whereby to judge of *tru Divinity*, is a point, I confes, beyond my skil to conceiv. But what ever the man be for skil in languages, or knowledge in Divinitie, (for I know not who or what he is) I would fain know of M. Lilie, ſuppoſing that this his *Advocate* had ſeen farther into the *Text*, being far more skilful in the Language, then the *Annotater* hath done; what is all that to the juſtifieng of Mr. Lilies *Aſſertions* in the *Annotation* related, and the *Exceptions* therein taken thereunto? which it concerned him to have anſwerd, and not put it off to another, who in all that he relates out of him, ſpeaks not a word at all for him, but leaves him in regard of *defence* therein, as naked and bare, as if he had never ſo much as once opened his mouth, or put pen to paper in his behalf.

But leaving his *Advocates* til we come to deal with them, we ſhal preſume a litle to cope with this grand *Maſter* in the matter of *Eclipſes*, becauſe they ar the main ſubject of this his *Black Book*. And here I might a litle qeſtion the skil of Mr. L. himſelf, and ſome of his felow *Prognoſticks*, in that part of the *Sideral Science*, which on all ſides is acknowledged to be as warrantable and lawful as beneficial and uſeful. That which a man better verſed in theſe things then my ſelf, might the rather adventure to do; for that Kepler a great Mathematician ſticks not to affirm, that *Aſtrologi Aſtronomiam ſinceriorem ut plurimum ignorant*, our great *Aſtrologers ar for the moſt part not ſo wel skild in the ſincerer part of Aſtronomie.* *De nova Stell. Serpent. c. 11.*

Now here, in the firſt place we have ben told by ſome of them, the more to amaze the ſelie multitude, that this late *Eclips* of the Sun would be greater and more terrible then any that had ben *many ages* before, Yea Mr. L. himſelf tels us,

Pag. 24. that *it is the greatest this age hath beheld; from whence therefore we may expect accidents or events to follow suitable to the greatness of it.* And yet Leovitius a great Autor with him enforms us, as Mr. L. himself relates, that *in the year 1567. April. 9.* (and ther ar, I hope, yet living that might see that) *there was such a terrible and horrid Eclips of the Sun, as had not ben since 1544. nec etiam multis futuris seculis, nor for many ensuing ages should be.* And yet there hath not one entire *seculum*, or *age*, as himself renders it, who yet thus saith, much les *many*, as some other, past over our heds between this and that: unles they wil make shorter *secula*, or *ages*, as did the Emperour Claudius for his *Ludi seculares*, or *Secular Interludes*, but was laughed at for his labor, by many of those that had seen them, some that had acted in them, yet surviving, when the *Common Crier* proclaimd such *Disports* to be exhibited. *qui nec ejusqam spectasset, nec spectaturus esset, as no man they alive had seen, or should survive to see again*: or as the Popes do their *Jubilees*, which they have drawn down from 50. *yeers* to 25. to draw the more money from poor people, whome they laugh at the whilest for their lightnes of belief. But whether Mr. Lilie or Leovitius were here in the *Error*, let others decide, and let him for me lay it on whether of their two shoulders he lists.

Suet. lib. 5. c. 21.

Secondly, as concerning the *site* of the *light* continued during the *conjunction* of those two *Luminaries* in the late *Eclips*; M. L. with divers other of his felow *Progustiks*, were manifestly mistaken. for in his delineation thereof, as divers other also of them, he places the light part, such glimmerings at least of it, as he is pleased to afford us, below; whereas it was apparent to any ey sedulously observing the apparition, that the *light* part was above: which I hope, he himself wil not have the face to deny.

Pag. 7. Thirdly, for the summing up of the parts (as to us) obscured; calling in Captain George Wharton *an excellent* Calculator, he determines from him, who (he saith) had *accurately and lernedly delivered it*, that *the body of the Sun would be eleven digits and fifty five minutes eclipsed.* Where I wonder why Mr. Lilie so great an Artist, as he professeth himself to be, should be so diffident of his own skil, that he should not dare to venture or hazard it upon any Calculation of his own, but refer

refer himself to Capt. G. W. his *calculation* herein, whom howsoever he pronounces in his *calculation exact*; and doth not les, I hope, consspire with in his *Prognostike* for the *effects* or *events* of it, yet as misdoubting the succesſe and issu of the busienes, he seems so cautelously to have thus delivered it, that if any error came to be discovered in it, it might rather reflect upon his frend the *Calculator*, from whome he had taken it upon trust, then be charged upon himself. But that the *Calculations*, whether the ones, or the others, or agreed upon by both, is not so *exact*, is by others not a few, deemed in these points very skilful, agreed, and by M. L. himself in part also, but covertly, confest. For some here at London, as I am enformed, do affirm, that the obscuration in some *digits* fel short of that their account; and that by the observation of those at Oxford, and of a prime man among the rest in M. L. his own account, it missed much at least in the *minutes*; for by their *Calculation* it was but *eleven digits, and one fourth*, which I conceiv to be *fifteen minutes*, the *fourth part of a digit*, consisting of *sixty minutes*; which why M. L. is pleased to cal *fifteen seconds*, I wot not. but by that *calculation*, which M. L. himself in his late *new Ephemeris* would seem to accord with, it came as far short for *minutes* in the former account, as *fifteen* and *fifty five* ar asunder. But I wil not take upon me to decide the difference between them; I content my self with M. L. his own grant here. Ephemer. ann. 53.

Onely by the way, I should, if I might be so bold, demand of Mr. L. whether this *excellent Calculator*, Capt. *G. Wharton*, be not anagrammatised the same with *Newerth of Oxford*. I shrewdly gues them to be one and the same: and some frends assure me, that he himself in some of his writings hath acknowledged as much. Which if it so be; I should then further demand, (for I am in these matters but a Questionist) how it is come about, that *Newerth that A B C felow of Oxford*, (for so M. L. styles him in the very entrie to his *Ephemeris for the year 47.*) is now so sodainlie become *Capt. G. Wharton that excellent Calculator*? Surely there must needs be some grand mysterie in it. Is the transposition of a few letters, think we, so efficacious in this their *new Magik*, that the change of the *name* should sodainly produce such a strange change in the

man? Or may we not deem rather that his reconcilement to Mr. Lilie hath effected the alteration, and made the *Abce Scholler* such an *accurate calculator?* and then the *Annotater* may not be wholie out of hope, but that if he would recant and claw Mr. Lilie a litle, M. L. as the Proverb is, would *claw him again*, and so he might of *Thomas Wiseaker, that old doating Dunst*, become sodainly *Mr. T. G. an excellent Divine*, or, as Marcilius Ficinus, because he writes for those of his coat (for no other lerning is M. L. privie to in him) *an excellent lerned Preist*. Yea what might not those poor Snakes the silie sneaking *Presbyterians*, whether English or Scottish hope to prove, if they could be so happy, as to make their peace with M. L. and be admitted to kisse the hand of this *Great Mogul*? But neither is the *Annotater*, nor ar the *Presbyerians*, he hopes, so base minded, to stoop so low, as to bear a taper before the Divel, to gain a degree in his Academie, and to attain a new Title in M. L. his books. Again, I should be glad to know how it came to pas, when time was, that Mr. N^r. if not *calculations*, yet *observations* and *judgments* at Oxford, and M. Lilies here at London, were so divers one from another, or so advers rather either to other; or whence it is, that they do now so exactly agree. Did so small a distance of place, think we, alter the face of the sky? or hath the variation of the *Scene* on the earth here below, produced a variation of the *Scheme* above in the heavens? But I make litle doubt, had they then ben both together, when they wrot such different *Prognostiks*, either M. L. with M. N. at Oxford, or M. N. with M. L. at London, but that their *observations and predictions*, whether they had laid their heds together, or had studied upon the matter apart in their several cels, as the tale goes of the secluded *Septuagints*, they would have agreed wel enough, wel knowing either others mind to an hair, and what it behooved them to write. nor is it unlikely, but that, when they came to shake hands here, they laughed, as we use to say, in the sleev at least; bethinking themselvs, how handsomely they had acted their parts on either *scene*, deluding not silie people alone, but whole *States* in a manner, by predictions and promises of good successes, the one to the *King* and the *Roial* partie there, the other to the *Parlament* and their adherents here.

Hieron. *Prolog. in Pentat.*

here. But at these mens discrepances I mervail not at all, when I call to mind that, which I have heard reported of that reverend man of God, whome this miscreant above traduced. the Reader, I hope, wil excuse me, if I be telling of stories now and then, when I shal have minded him of the old sayeng, Ἴδιόν ἐστιν ἐν γήρᾳ τὸ φιλομυθεῖν, that *it is the property*, not *of children* onely, but *of old men* too, especially when they grow *children* again, that *they love to be telling of stories and tales*. Mr. Calvin preaching in his Church at Geneva, when in the midst of his matter through the Sextons knavery he heard the Clock strike, and saw the people look back to the hand on the dial, as wondring that the hour should be so soon at an end, *Ye need not look back or wonder at all*, said he, *at the shortnes of the hower: for God makes the dayes; but Martin* (the Clock-keeper) *makes the howers*, as he pleases, and *the Day goeth not by his Clock*. It is just so here. God hath assigned the *Stars* their *site* and their *cours*, which no power of man or Angel is able to alter: but mans fancie hath built us imaginary *Houses* in the Heavens, and assigned them such qualifications, affections and effections as the framers of them pleased to give them. and why should they not then dispose of their fanatical fabricks according to their own fancie that produced them at first?

Longin. *de sublim.*

[Since I wrote this, lighting upon another of M.L. his worthy works, I am now thereby fully confirmed in my former conjectures concerning *Capt. G. Wharton*, by Mr. L. here so much extolled: first that *Naworth* and *Wharton* ar one and the same man; and secondly, that it is not the change of his name, but his reconcilement to M.L. that hath procured him such a change in M.L. his repute. For I find him after the change of his name, before M.L. and he came to accord, to be styled by M.L. *the silliest of all Astrologers, a vagabond Asinego, having the curs of Cain hanging upon him, a viperous Renegado*, one that *having two names, incurs the censure of Ignoramus, Duplex nomen, duplex Nebulo, a double Name, a double knave*. and withal publishes a *Discours* (whether his own or no, I know not) but under the person of a third party, entituled, *A Whip for Wharton*. What the man is, I know not, nor did I ever see ought of his. But thus M.L. was pleased to decipher him: and that, it seems principally for his writing

Preface to his Worlds catastrophe.

ting againſt M. Lilie and M. Booker, and diſcovering ſome errors and miſtakes in their *calculations*; which becauſe M.L. and his *Advocate*, (who ever he be) it ſeems, cannot deny, they both return in way of *Anſwer* ſuch language, and M. L. ſeems to turn his error over to *Regiomontanus*, as here its likely he wil the miſcalculation to M. G. W. who is now, ye ſee, ſince the agreement made, a great man in his books.]

But in the laſt place, be the number of *digits* and *minutes* in the *Suns* late *defection* (as they term it) *obſcured* more or les then theſe two great *Calculators*, in their *Calculations* and *predictions* now agreeing as good frends, whatſoever differences might have ben between them in times paſt, ar now joyntly and unanimouſly agreed upon: M. Lilie, howſoever he control thoſe that poſſeſſed peoples minds with *fear concerning the darknes that this Eclips ſhould portend*, (you have his own wiſe terms) *as if it threatned danger unto thoſe, that ſhould be about their labors, or other like affairs abroad*: and there wanted not indeed of his felow wizards, that adviſed people by any means to keep their families, young children eſpecially within dores, and preſcribed cordials to be given them, as preſervatives againſt the harm and diſaſters, that from this dreadful occurrent might accrew to them. but M. L. aſſures us the contrary on his word; *I ſay*, ſaith he, *it threatens no man or cattel with danger in that conſideration, to wit, of their being abroad; nor wil the darknes be of ſo great or long a continuance as many imagine.* and yet what matter is it how long it laſt, if there be *no danger* at all in it? or what is the meaning of *the darknes, that this Eclips* (what is that but the darkning it ſelf of the light?) ſhould *portend*? or if it *threaten nothing to any that ar under it abroad*, why ſhould it threaten ought at all unto any? But leaving theſe qeries to his further conſideration; and him and his felow wizards to jar or agree among themſelvs, as they pleaſe, Mr. L. yet tels us upon his own account, and out of his own beleif, that *although the greateſt obſcurity wil not laſt long, yet ſuch and ſo great for the time it ſhal be, that if the ayer be ſerene and clear, which in ſome meaſure he miſdoubted by the ariſing of Saturn at that time, and the Moon her application unto his quadrature*, (which with us here at London prooved but a falſe feaz) *we ſhould behold the fixed Stars, as alſo Mars and Venus.*

But

But tho neither Melancholie *Saturns* malevolent aſpect prevailed any whit to the darkning of the day, and the ayer was as *ſerene and clear* as could be deſired in the place of mine abode; yet for want, it ſeems, of Mr. Lilies ſpectacles, none among us were able to diſcern any one *Star fixed* or *free*, thoſe *two great Luminaries* then in conjunction, *the Sun and the Moon* onely excepted; nor can I hear of any one, tho having made enquiry of many in places remote, and far diſtant one from an other, at that time reſiding, that had ſo piercing an ey as to attain any ſuch ſight. and yet had it ben no ſuch great matter, had any ſuch thing ben, had *a Star* or two ben ſeen, my ſelf can remember twice to have ſeen *a Star* neer about noontide; the former time in the Borough of Southwark, about one of the Clock after noon; the latter time in Cheapſide London, about eleven in the forenoon; it being at neither time, either a very cleer or dark day, which many at both times ſtood gazing upon. (beſides ſuch as came out of their ſhops and houſes to behold it) as they paſſed along in the ſtreet.

Yea but our *Engliſh Merline* tels us in his late *New Ephemeris* for the yeer 1653, to ſalv his credit in this particular, that *thouſands in London did then behold the Planet of Venus and many fixed Stars as cleerly as in the darkeſt night.*

He told us awhile ago, that he doubted we might not ſee them for the darknes of the day, which Saturns melancholie and malevolent look might produce: now he tels us *they were ſeen* by many *as cleerly as in the darkeſt night.* the darknes of the day belike would hinder the ſight of that, which the darknes of the night would help to improov. Or doth the man, trow we, mean, and ſo with an *Equivocation* (ſuch as *the Wizards Oracles* much abounded in of old) delude us? that as he who preſenting one for a degree in the Univerſitie, on his word averred him to be, *tam doctrinâ, quam moribus idoneum, as well for lerning as for life and cariage fit to have that degree conferred on him*; that is, as he after expounded himſelf, *alike* fit *for either*, in plain truth *for neither.* So our Merlines meaning may be, that thoſe his *thouſands ſaw thoſe Stars as cleerly as in the darkeſt night*, wherein there is no Star at all to be ſeen. and then we ſhal as eaſily beleiv him herein, as thoſe did the *Maſter preſenting* concerning the *Scholar preſented* by him, who knew wel Pag. 49

enough

enough what he was. Otherwiſe how thoſe *thouſands in London* attained to ſuch an eminent degree of perſpicacitie above ſo many other thouſands in and about the Citie, that could deſcry no ſuch matter, the ayer and skie being alike affected unto either partie in thoſe parts, it is not eaſie to apprehend, unles they ſhould all borow and make uſe of Mr. Lilies ſpectacles, which he ſhould be very free of to lend to ſo many. Yet, it may be ſome two or three of our Merlines clients, to cheer the man up, perceiving how he was in his dumps, upon notice taken that his predictions concerning this dreadful *Eclips* had not in all points accordingly faln out; and ſore vexed, that the *Mercuries and ballat-ſingers*, whome he greivouſly complains of, had ben ſo bold with him; might come to him and tel him, that they had ſeen ſome ſuch matter, (for, it ſeems, he dares not, does not at leaſt, ſay, that he ſaw them himſelf) whome by the help of ſome multiplieng glas he might raiſe up to that *hyperbolical* number of *thouſands*: unles it were rather, (as may not unjuſtly be ſuſpected) by the *figure* of *figmentum* or *mendacium*, a couple of *tropes* too freqent with thoſe of his trade.

But to let theſe unwonted ſights pas; for *the greatnes of the obſcurity*, many *thouſands*, I doubt not, wil avow, and my ſelf among the reſt, that they have full oft known the skie, through the thicknes of clouds overſpreading the places of their aboad, much darker, upon ſome approaching ſtorm eſpecially, then they found it at the higheſt or deepeſt degree (chooſe whether you pleaſe to term it) of this *dreadful Eclips*.

Yea but, howſoever it was with the *Eclips* here about London, our Merline enforms us, that *by letters from Scotland and Ireland, and ſome of ours on ſhip-board*, it appeers, that *the darknes was far more dreadful in thoſe parts where they then were, ſo as they could not ſee to write or to barb without candle; and no man ever ſaw the like in thoſe quarters*: inſomuch that in ſome places *all the poor people caſt themſelvs down on their backs* (they might have done better to have lien groveling on their bellies) *with their eyes towards heaven, moſt paſſionately praying, that Chriſt would let them ſee the Sun again.* They were ſome belike of the progenie of that people, that were wont to howl hideouſly, and make greivous lamentation at the daily *ſetting of*

the

the Sun, as misdoubting that he would never rise again with them. But, it seems, that spiteful Planet *Saturn*, whose malevolent aspect Mr. L. misdoubted might by clouding the day, hinder the sight of the Stars with us, did on the other side produce that hideous and dreadful darknes with them; and we may hope therefore, that those direful and disastrous effects, which this darkning of our day-light, either doth presage, or is to produce, wil light upon those of *Scotland* and *Ireland*, or at the most and worst, on our shipping at Sea, where the darknes was so exceeding deep and dismal; not upon us in these parts, where it was nothing so dreadful. I might wel adde, that its to wel known to be a common slight of our *Mercuries* (and why not of our *Merlines*?) to date and divulge letters from forain parts and remote regions, that have indeed ben as wel coined and endited, as printed and publisht here at London.

But leaving these things, as by-matters to my main intendment at present (mentioned onely to retund a litle this mans insolent vauntings of his transcendent skil in the *Sidéral* affairs) to be made out, and made good by him as he shal deem himself able; I shall proceed unto that, which I formerly propounded to deal in a while with him, concerning the *nature* of these *Eclipses* the main *matter* of his *Book*. And here in the first place, I would gladly know, for my better lerning, from him and his Complices, what reason in *Nature* they can give us (for in his late *Ephemeris* he tells us they go *in a natural way*) of those dreadful *effects* or *events*, that to these *Eclipses* they ascribe. For to pres that Argument against them, that any the meanest capacity may be able to apprehend. The *interception* of *the light of the Sun* from our sight in these *Eclipses*, arises from the *interposition of the body of the Moon* between us and the *Sun*: now the like *interception of the light of the Sun* from our sight arises in the night time from the *interposition of the body of the Earth* between the *Sun* and us, and so makes every night, not a *partial* of so many *digits* and *minutes* more or les, but *a total Eclipse of the Sun* to us and the whole hemisphere wherein we ar situate. I demand then of these men, what reason they can give, why these *nightly Eclipses* should not justly be deemed as *dreadful* and as *dismal* as those.

why should not the total want of the *Sun-light* for diverse houres together, having no *Moon-light* at all to supply the want of it, either *the night next before this Eclipse*, or *the night next after it*, portend as dreadful matter, or produce as direful *Effects*, as the greatest darknes that to us is sustained, lasting (Mr. L. himself saith it) *not above a quarter of an houre*?

But that, which indeed surmounts all reason, and may not unjustly be termed the very quintessence of folly & vanitie is, that, as this *grand Master-Wizard* from other his fore-runners informs us, those dreadful *events* and *effects* ensuing each *Eclipse*, must continu in the *Lunars*, or that of the *Moon*, for as many *moneths*, as the *Moon* in her obscuration passed *houres*; in the *Solars*, or that of the *Sun*, for as many *years* as the Sun in his conjunction with the *Moon*, (tho, the truth is, far enough asunder either from other) from his first meeting with her to his utmost leaving of her; and that for the *effects* thereof, it may be *eight or nine moneths* ere they begin to take place, and wil be *most fierce about twenty moneths after their beginning to work*; but *then begin to abate*, and *cannot last therefor above three years and an half*. For what an absurd thing is it to imagine, that the palpable darknes of some present night, and of every night that passeth over our heads much more, should have some *dismal effects* on us, not while it is present with us, but some *moneth or two*, yea or some *years* after? and as litle reason have we to beleiv or conceiv, that the withdrawing of the *Sun-light* in part this day from us, should many *moneths* after begin to do mischief, and cause many mischances to befal us for *a year or two* after. One would in reason rather imagine, that all the dismalness of it (if any such matter were in it) should be over, as soon as the interruption of those radiant rayes were removed, and the wonted light restored: as is all the dreadfulnesse of the nightly darknes, unto those that travel on or wander in the dark by night, when the *day-light* once appeers: and the man might justly be deemed not unworthy to be taken into Bedlem, who should imagine, that the darkness, which surprised him the night before in his way, would dreadfully endanger him, either sitting in his house, or being abroad without doores the day following, or during

Pag. 20.
Pag. 42, 43.
Ibid.

some

ſome ſhrewd turn, if he were not very nice about a fortnight or three weeks after. And I would fain hear what colour of reaſon can be given for the one more then for the other.

It wil, it may be, be ſaid, the one comes every day, the other but rarely, ſcarce once in ſome yeers.

This is that indeed that ſome of *Antients* have wel obſerved, that *Miracula aſſiduitate viluerunt*; ſuch things, as were they duly conſidered, would juſtly be deemed to be *as ſtrange and admirable as any miracle* whatſoever; yet *in regard of the frequencie of them are little regarded and lightly paſt over*. It was not without juſt cauſe and good ground deemed a ſtrange matter and *a miracle*, that *the Sun* at one time for *ſome houres* ſhould *ſtand ſtill*, Joſh. 10. 12, 13. and again that at another time for *ſome degrees* it ſhould *go back*, Eſay 38. 8. yet if it be wel weighed and duly conſidered, it is a far greater and much more admirable thing, that the ſame *Sun* ſhould for ſo *many thouſand yeers* together keep *a conſtant cours* and certain tenor of *continued and unwaried motion*, ſave when by a ſuperior overruling power it was for ſome ſhort ſpace of time *a point of a day* onely, once or twice interrupted. Yea it is much more admirable, that within the ſpace of *twenty four howers* it ſhould *every day* make up its *diurnal circuit*, then that for *a few howers* it ſhould ſometime either *go back* or *ſtand ſtill*: the one is in its own nature ſimply conſidered of more difficulty then the other, tho the other ſeem the ſtranger, becauſe it ſo ſeldome came to pas. It was in its own nature, as we ſaid before of the *Eclips*, a work admirable, that the *Sun* did *riſe and ſet, at his dayly ſet and wonted time*, either *the day before*, or *the day after* his *ſtay* at the one time, his *retrograde motion* at the others, then that for ſo ſmal an interval he *ſtopt* and *ſtaied* his uſual *progres* in either. But the difference is between the caſe there and here, that there both the *ſtay* and the *retrogres* were contrary to the *natural cours* by God eſtabliſhed in the creature, and required therefore an extraordinary power and work for the effecting of either, the *daily circuit* being according to the conſtant ſet cours by God in nature eſtabliſhed: whereas in the preſent caſe, the interception of the *Sun-light* in whole by night, in part more or leſs by day in the *Eclips*, as we uſually term the one, and may as wel and properly term the other, tho not ſo properly either, come both alike according to a conſtant

Aug. *de Trinit.* *l.* 3. *c.* 5, 6. & *in Joan. tr.* 8. 9. Greg. *mor. l.* 6. *c.* 6. & *in Evang. hom.* 36.

Vid. Senec. quæſt. nat. l. 7. c. 1. ſtant cours by God in nature eſtabliſhed, tho the one more frequently the other more rarely, which makes us regard the one more then the other. And yet we read not, tho the work there was at either time extraordinary and ſupernatural, that the *Suns* either *ſtanding ſtill* or *going back*, did produce any remarkable effect, either the yeer enſuing or the next after it. Onely for the preſent, the one gave Gods people opportunity for purſuit of their adverſaries, the other ſealed to Ezekias the certainty of the performance of Gods promiſe concerning his recovery; that which any other ſign he had made choiſe of, and God had pleaſed to give way to, might as well as that have done. But here nothing comes to pas but by an *ordinary cours* in nature eſtabliſhed: and it is therefore on all hands confeſt and agreed, that by *rules of art* built upon *natural grounds*, it may as certainly be *foreknown* and *foretold* at what time or times ſuch and ſuch *Eclipſes* wil fall out for many yeers enſuing, as it may be *known* and *told* at what time the *Sun* wil *riſe* and *ſet* the next day: and why the one then being of the like *nature* with the other, ſhould have any ſtranger *effects* then the other, we deſire to hear or ſee ſome found reaſon rendred.

Nor let this profound *Artiſt* think we will be put off here as ignorant *animals*, with telling us, that we *blame Aſtrologie*, *becauſe it is beyond our capacitie*; *whoſe error he therefore pitieth*, *becauſe grounded rather on malice and ignorance*, *then on any ſound enquirie*. But we ſhal entreat him, tho we come never ſo far ſhort of him for matter of skil in this his profound *Art*, not to repute us meer bruits or irrational creatures. So much reaſon yet we have, as to reqire a reaſon of him and his Complices, before we engage our beleif to his or their dictates.

Pag. 23.

And whereas he ſaith, it is out of *meer malice and ignorance* that men oppoſe him and his felow-wizards herein; we ſhal, I hope, all things being wel weighed, make it to appeer, that it is out of meer *ignorance* of the *tru nature* of theſe *Eclipſes*, that makes people ſo much admire them, and give credit to their predictions of them, and that ſome of thoſe men themſelvs that delude men with vain conceits and frighting fancies about them, have in effect themſelvs acknowledged as much. Some inſtances from ancient *Storie* wil ſufficiently ſhew that to

to be tru which I say. About the time that Socrates lived at Athens was Archelaus King of Macedonie; who upon *an Eclips of the Sun*, that fell out in his reign, *caused his Courtgates to be shut, and his sons hed to be shaven*; as in great dangers and distresses, or greifs and calamities was wont to be done. and whence, saith Seneca, who relates it, proceeded all this dread, but from his *gros ignorance of the nature of the creatures?* for had he had Socrates with him, whome he invited to repair to him, but for some considerations refused so to do, he would, saith my Autor, *have drawn him out of that corner or covert, wherein for fear he had hid himself, and bad him* be of *good cheer*, informing him that it was *no defection of the* Sun, *but a passage of the Moon*, that *keeping a lower way, came between it and the earth*, and *so hid the body of the* Sun *from our sight*; that those *two celestial bodies would by the swifter motion of the one be soon severed again*, and *that light of the Sun restored to the Earth, which the intervention of the Moon, in manner of a cloud, had suspended for a time.* Which last clause of his, doth well intimate that which is indeed most tru; to wit, that as great darknes for *sun-light* is oft produced by *thick clouds* and misty fogs as by any *Eclips*, and as much dismalnes and danger consequently in the one as in the other. Sen. *de benef.* l. 5. c. 6.

But because some may moov qestion, whether Socrates his skill would have prevailed so far with Archelaus, as to reduce him so perplexed and amazed to a settled posture of mind again, tho it be apparent that his ignorance had cast him into that fit of fear, we wil pas on to another instance. Pericles that brave, both valiant and prudent, Commander at Athens, was a disciple of Anaxagoras, by those of his times styled Ὁ Νῦς, *the Mind-man*, and that, either (saith Plutarch) for his *singular perspicacitie in enquiring into the secrets of Nature*; or for that he ascribed *the disposition of the Univers*, neither to *fate*, nor to *fortune*, as some others, but to *a pure and sincere or single Mind*, that is, to a *Deitie*. Now by this his *Teachers* instruction, was Pericles his Scholler, *thoroughly furnished* (you hear Plutarchs report still) *with the Science of the sublime and celestial creatures*. for being naturally of *an excellent piercing wit*, he improoved it exceedingly in the study of *natural Philosophie* by the help of his *Master* Anaxagoras; whose *Physical* Plut. in *Pericl.*

ſical reaſons, being as of *a nimble wit*, ſo of a *quiet and ready* toung alſo, he was wont on every occaſion to be opening unto others, to free them from ſuch ſuperſtitious conceits, as concerning thoſe celeſtial creatures they were uſually poſſeſt with. This Pericles then going out ſometime upon a military expedition, juſt as he was ſetting foot into his Galley, the reſt of the Fleet being alſo ready to ſet forth, there fell out a *Solar Eclips*; whereat when he perceived the *Pilote* of his Galley to be aſtoniſhed, and the whole company frighted with the darknes enſuing, he caſt his cloak over the Pilots face and eyes, and then demanded of him, *Whether any hard matter had befallen him ſo muffled*, or ſuch as might *preſage ſome grievous diſaſter*, that were like to betide him. Which the Pilot denying, *And what difference*, quoth he, *is there between this and that, ſave that there that which intercepts the light and makes it ſo dark, is a body larger then my cloak?* Thus *the ignorance of the true natural cauſe of the Eclips* caſt the Pilot and his company into that fear; from which the right underſtanding thereof kept Pericles free, and by him alſo freed them. Yet ſuch is the fury and obſtinacy of *ſuperſtition* backed with *error* and *ignorance*, that the rude multitude at Athens, being a popular State, would have had Anaxagoras condemned as an *Atheiſt*, for diſcovering the *true nature* of ſuch occurrents unto them, and were like to have carried it againſt him, had not Pericles oppoſed it, and protected his Teacher.

To this of Pericles we ſhall add from the ſame Autor two other inſtances, in two likewiſe military Commanders, neer about the ſame times, but men of divers diſpoſitions, and accordingly of divers carriages, with no les divers event. The one of them was Nicias, who being ſent from Athens with ſome Forces into Sicilie to aſſiſt one party of the Ilanders (for the Iland was divided into factions) againſt the other, at firſt prevailed much and was very ſucceſsful in his deſigns; but after the acceſſe of ſome Spartan forces, thoſe of the Iland deſerting him, and timely ſupplies failing, he and his were both by Sea and Land ſo beſet, that there ſeemed no way to eſcape but by a clancular flight. this when they were now addreſſing themſelves unto and had fitted all things for it, a *Lunar Eclips* came in the way: Whereupon Nicias a man of himſelf timorous and ſuperſtitious, being miſled by ſuch wizards as he

Plut. in *Nic.* Thucyd. l. 7.

Thucyd. & Plut. *ibid.* Plin. l. 2, c. 12.

he had then about him, who (contrary to the vnited opinion of others of that profession, that, as Autoclides reports of them, confined the *dismal effects* of such occurrents but to *two or three dayes* at most) enlarged the *danger and disastrous event* of them to a *moneths* time at least, would not be perswaded so much as to entertain any deliberation concerning stay or flight, untill *the full Moon* came about again; but in a fond manner sat still so long idling and trifling out the time in superstitious rites, until the enemy having gotten further head and strength by new supplies, had so closely environed and overpowred him and his forces, that no way or meanes were now left for escape, and prooved the utter destruction both of him and them. all which mischief and misery had with no great difficulty (saith mine Autor) ben prevented, had Anaxagoras his *doctrine of the nature of such Eclipses* ben then *commonly known*, or had *Stilbides an inward acquaintance of Nicias*, and one *well seen in those sciences*, that died not long before that accident, ben then *surviving*; who by enforming him aright of the nature of the matter, might both have *freed him from his superstitious fear*, and *advised him better* then his fond Wizards did, to make use of the darkness by the *Eclipse* produced for a speedy and more advantagious departure by stelth, wherein (saith Philochorus) he might by that event have ben furthered. Plut. Nic.

The other Instance is of Dio, who setting out from Zant with forces against the Tyranne Dionysius, was nothing at all troubled, either he or his company with a like *Lunar Eclipse* that then fell out; but launched out undauntedly, put over into Sicilie, there landed his forces, surprised Syracusa, and drave out the Tyranne. and what was it, think ye, that kept Dio and his followers from that terror and dread that surprised Nicias and his associates upon the self same occasion? Plutark tels you. It was, saith he, *Dions familiarity with Plato*, who had *aright informed him of the true cause of such occurrents*, whose *fame and note* also, having received it from Socrates, *gained* generally *more credit* to his doctrine in such matters then Anaxagoras before him could attain, who therefore durst not open his judgement therein save to some special frends, such as Pericles was, yeeven to this withal, that to stay Plut. in Dion.

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the minds of ſuch among them as might not be wholy free from ſuch frivolous ſuperſtitions, one Miltas, that took upon him to be no mean *Wiſard*, calling the company together, told them, that that *defection of the Moon* did *portend the deficiency of ſome great illuſtrious perſon, ſuch as one as Dionyſius.*

Nor were either Cornelius Scipio created General of all the Roman Forces, or Æmylius Regillus made Commander of their Fleet, diſcouraged or diſheartned at all by *a Solar Eclips*, that fell out juſt at the time of their ſetting out againſt that great Antiochus the Aſian King, but went on cheerfully, eſteeming it as in truth it was, and had as good ſucceſſe againſt Antiochus, as had Dio againſt Dionyſius: whereas the Galles entertained by Attalus King of Pergamus againſt Acheus, by *a Lunar Eclips*, becauſe they deemed it prodigious, were ſo frighted, when they were now on their way, that they would not ſtir a foot further, but would needs return home.

Liv. l. 37.

Polyb. l. 5.

To theſe of Dio and Miltas, we ſhall ſubjoyn another *Story*, that doth yet more fully lay open the wicked ſlight of theſe *Wizards*, againſt their own conſcience concealing the truth, and deviſing fables and fictions to delude people withal at their pleaſure, as in that Miltas in part appeered. The very night before Alexander was to joyn battel with Darius, about the firſt watch fel out a *Lunar Eclips*. this ſtrook a great terror into Alexanders Souldiers: Hereupon he ſends for thoſe of his *Egyptian Wizards*, whome he deemed *moſt skilful in the Sideral ſcience.* Now they, ſaith Curtius mine Autor, *tho they knew wel enough*, that *the celeſtial orbes and bodies kept conſtantly their ſet courſes*, and that *the Moon fails of her light, when ſhe is ſurpriſed with the ſhadow of the Earth lightning ful upon her from the Sun being in direct oppoſition unto her*; Yet *the reaſon* hereof ſo wel known unto them, *they would not have the common people made acquainted with*; that would make them, underſtanding that it came in a natural courſe onely, to have their art in leſſe repute of foretelling future events by it; but as the *Perſian Magitians* had before told Xerxes marching againſt Greece upon a *Solar Eclips*, that *the Perſians were under the Moon, the Greeks under the Sun*; and *the Eclips of the Sun* therefore *did foreſhew the defection of the Greek Citie's and States to him*; ſo theſe *Egyptian Wizards* tell Alexander, that *the Sun was the*

Curt. l. 4. c. 10.

Herodot. l. 7.

Greeks,

Greeks, and the Moon the Persians Star; and *the Moon eclipsed* therefore *did foreshew some great overthrow and slaughter of that Nation*; withal telling many *Stories* of *great defeats* that had befaln *the Persian forces* upon such Eclipses. and this being divulged abroad in the Camp, put a great deal of life and courage again into Alexanders Souldiers, that were before much dampt and even ded on the nest. And tho Alexander himself, as having lerned it from his Master Aristotle, might understand as much concerning the general *nature of Eclipses*, as those *Egyptian Wizards* knew; yet was he as willing to entertain these their frivolous fancies so wel fitted to his affairs, as the tale of *Jupiters companying with his mother Olympias* in the similitude of *a Serpent*; and the *Sorceresses* flatteries at the *Libyan Oracle*, whether by an unskilful slip or a wilful mistake, styling him *παῖδα Διὸς*, *Jove's Son*, and refusing to acknowledge *Philip his Father*, which tho he knew right wel to be no other then meer fictions, and among the Grecians a people of better apprehension, and his own countrymen, that were better acquainted with his breeding, he were more sparing of venting ought concerning his *divine Offspring*, and made but a jest of it, when he shewed his frends and favourits *the blood* that came from him in fight, and asked " whether it were *such as* " *the Gods feed*; and told them an other time of * *two things* that gave in evidence against *his Deitie*; yet with those barbarous Nations, whome he desired to subdu, he was willing to have such frivolous fictions and groundles conceits go for current. But as these *Gypsie Wizards* fitted their presages of this *Eclipse* unto Alexanders designs and desires; so the Persian Magitians might as wel with a wet finger, have framed the very self same accident to Darius his affairs, as those other to Xerxes his intentions and enterprises, and it may be that some of them so did, by telling him, that *the Persians were under the tutelage of the Sun, whome they adored as their chief God*; by the name of *Mithras* or Mitras; (for both come to one) and that *the Greeks and Macedonians* were *under the Moon*, on the face whereof *coming in oppositon to it the Sun darted the shadow of the Earth*, that produced that darkness; whereby was portended, that *the Persians should darken the lustre of the Macedonians that came to invade them*, *by giving them some great and*

Plut. *Alex.* Curt. *l.4. c.7.*

Plut. *Idem apophth. & de fort. Alex.* Vid. Laert. *Anaxarch.*

* τὴν συγγένειαν γράφει καὶ παιδίσκων. Plut. *Sympos. l.8. c.1.*

remark-

remarkable defeat, and as good ground might Darius and his forces have to beleiv the one, as Alexander and his followers, or Xerxes before him, to give credit to the other. But thus ye may see, that it is peoples ignorance of the natural cause and course of such occurrents, (which those cunning Gypsies therefore were so careful to keep from them) that makes men entertain such fond conceits of these *Eclipses*, and to give heed to such tales as our *Stargazers* and *Figure-casters* tell them concerning the same.

Dio lib. 60.

That which Claudius the Romane Emperor, tho a man otherwise of no deep reach, yet not unwisely foreseeing, having understood from some Mathematicians, that in the fifth yeer of his reign there would *an Eclips of the Sun* fall out on the first of August, which was his birthday; lest the people prove to superstitious conceits should make some misconstruction of it, and persons ill-affected take occasion thereby to raise some tumults, and cause some disturbance in the State, he caused the same by *a publick instrument* to be foreshewed, together with a declaration of *the natural cause* of it, and by that means quieted the peoples minds, and prevented such mischeif as might otherwise have ensued. And this peice of policy, if not prompted and put upon by some other of better brains then his own, he might wel have lerned from the prudent and provident practise of Sulpitius Gallus, who being

Liv. lib. 44.

Captain of a troop under Paulus Æmylius in the Roman expedition against Perseus King of Macedonie, by the skill he had in *Astronomie* foreknowing, that the *Moon* would be *eclipsed* the night before the battel was to be fought, at such an hower, and for such a space of time, acquainted his General first with it, and by his appointment the whole army called together for that purpose, withal informing them of the true cause of it, that they might not deem it *as a prodigie*, no more then the *full*, or the *wane*, or the *change* of the *Moon*, or the *rising* and *setting*, either of it or the *Sun*, coming in *a constant course of nature*, as wel the one as the other, and being such therefore as might no les certainly be both foreknown and foretold. This thus disclosed to them before hand, nothing troubled them, when it came, but made them much admire the man (as he justly deserved) for his skil. and he is noted

indeed

indeed to have ben the *first man* that divulged this mysterie among the Romans; and as Plinie repores of him, afterward wrote a large volume, wherein he gave a just account of *all the Eclipses* that should ensue for *six hundred yeers*, particularly and precisely designing in each yeer, the *moneth*, *day* and *hour* in which they should fall out; the occurrences of the several succeeding yeers and ages from time to time giving attestation thereunto. The *Romane Souldiery* therefore aright understanding the matter, were not moved at all with the sight of that which they had warning of before, but undauntedly and cheerfully addressed themselves to encounter with the enemy the day folowing; whereas the *Macedonian Souldiers* reputing *it a prodigie of ill-presage*, *filled their whole camp with screechings and howlings all the while that the Moon was in her defection*, untill she recovered her light again. Perseus sure wanted some of Alexanders Magitians to tell his Souldiers, that *the Macedonians were under the tutelage of the Sun*, and *the Romans of the Moon*, because those of their Gentry did wear *the figure of the Moon* on their *rich shoes*; and the *Macedonian force* therefore should *have the better of the Romans*. But the event would have disproved them: for Perseus his forces were the next day totally routed, and the King himself captived.

Plin. l. 2. c. 12.

Liv. ibid.

Plut. Æmil.

Plut. *problem. Rom. qæst. 76.*

Yea but, saith Mr. Lilie, from Peucer, *certain* it is, that *people in all ages have accounted these Eclipses very unluckie things, and mens minds have ben much there with terrified*; that which by these very relations, may some say, doth also evidently appeer.

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I answer; No mervail. for *insolita perturbant*. any *strange* thing, tho coming in *a natural* and *ordinary way*, yet to people ignorant thereof, because *unusual and uncouth*, is wont to *occasion much trouble and misdoubt*: these *Eclipses* more especially, in regard of *a twofold Error*, wherewith concerning such occurrents the minds of the multitude mostly were mightily prepossessed.

M. Sco. *Illust.* l. 4.

First they held, as our Wizards bear fehe people in hand, that they were *prodigious*, and *portended* therefore much evil, as murthers and massacres; and seditions and insurrections, and deaths of great Potentates, and the like mischeifs and miseries. Whereas it is apparent they ar nothing les, have

nothing *prodigious* at all in them. For what is a *prodigie*, but some thing that comes to passe *besides, beyond, above, or against the cours of nature*? as it was a *prodigie*, that *the Sun* was so *darkned* at our Savior Christs passion, the *Moon* being then not in the *change*, but at the *ful*, not in *conjunction* with the *Sun*, but in *oppositon* to it: such *a darkning of the Sun*, as some deem that to have ben, that Herodote reports to have faln out at Xerxes his passing over into Europe; since that the time, say they, wil not admit such an obscuration by *any ordinary Eclips*, as that seems to have ben; or such as *the Egyptian los of day-light* was for *three dayes* together, Exod. 10. 22, 23. neither is it likely, that that constant for *three whole howers* darknesse or *defection of Sun-light*, extended any further then than the land of Judea, as that *Egyptian three entire dayes deprivation of day-light*, reached not unto Goshen where the Hebrews inhabited: and our last Version, therefore wel renders it, *over the whole land*, Math. 27. 45. For as for that Storie of Denise the Areopagites seeing it at Athens, the Autor hath ben branded long since for *a counterfeit*; and Eusebius his relation of *an Eclips* about that time out of one Phlegon that lived in the Emperor Adrians days, is ambignous. But these were indeed *prodigies*, neither of them according to the ordinary cours of nature. Whereas these *Eclipses*, as Sulpitius wel reasoned, cannot be *prodigious*, because they come just according to the *natural and ordinary cours* of those creatures. Yea it might very justly be deemed *prodigious*, should it fall out otherwise; that either those *two Luminaries* should *not meet* in their set times, or that the *Sun-light* should *not* at all be *intercepted*, when the opacous body of the *Moon* in its du cours should come between the *Sun* and us; or that the *shadow of the Earth* should *not darken the Moon*, when the *Sun* and it come in direct *opposition*, the main bulk of *the Earth* being then interposed between them.

Calvis. *chronol.*

Macrob. *in Somn. Scip. l.* 1. *c.* 20.

Again *Prodigies* cannot without *special Revelation* by any *grounds of Reason* or *rules of Art* be certainly foretold. whereas these *Eclipses*, as ye heard before, even for *hundreds of years* may. It was therefore a gros, tho a common, *error*, in ignorant people, to deem these things *prodigies*, when as indeed they ar nothing lesse.

Moreover.

Moreover they were poſſeſſed with a moſt abſurd and ridiculous, or ſtupendious conceit, that the *Luminaries* themſelvs were in pain, and with greivous pangs much vexed and troubled: and that either from *evil ſpirits* that hanated and held them for the time, or by the powrful *ſpels* of profeſſed *witches*, and pretended *wizards*; and to help and releiv them therefore in their preſent diſturbance and diſtreſſe, they were wont all the time that the Eclips laſted, to keep a whooping and halowing, howting and ſhowting, and blowing of horns, and ringing of bels, tinckling of pans, and beating on baſons, to ſcare away thoſe evil ſprites that did in ſuch manner diſturb and moleſt them. Whence that of the Satyriſt, concerning a talkative woman, full of toung and loud language, that ſhe alone without all that adoe was able to *ſuccour the Moon in her Labouring condition*, as if ſhe were in ſuch caſes as a woman, that had hard labor, in travel. And ſo far ar ſuperſtitious conceits prevalent, when they have once taken in this kind, and practiſes accordingly continued and confirmed by cuſtome, that the Romane Souldierie under Paulus Æmylius, tho by Sulpitius aright informed of the nature of the *Eclips*, as was before related, did not now dread it, as ominous, yet ſaith Plutarch, *after the wonted guiſe*, they kept a *tinckling with* ſuch *brac* as they had in their armor and utenſils, ἀναπαρου τὸν, to *fetch the Moon* again, as if ſhe had ben *in a ſwoon*. Yea there wanted not among the number of profeſſed *Chriſtians* thoſe, of the weaker ſex eſpecially, that were taken and tainted with theſe fooleries. Whereas the truth is, to ſpeak properly, in the one of theſe, to wit, the *Solar*, there is no *Eclips*, that is, *defection*, or *deficiency of light* at all *in the Sun* it ſelf; it is as full of light every whit then, as when it ſhines forth brighteſt without let at noon-day; the light is onely reſtrained in part for a ſhort time from our ſight, as the *Moon* in the *change*, hath never a whit the leſſe light, tho it appeer not to us, then when ſhe is at the *ful*; or as a *candle* enclosed in a *dark Lanthorn*, hath as much light in it ſelf, and burns as cleer, as it doth, when it is ſhifted into one, that is every way *tranſparent*: in the other, to wit, *the Lunar*, which may more truly and properly be termed an *Eclips*, the light of the *Moon* indeed, which it receivs from the *Sun*, is either in part or whole for the time impaired:

Plin. *l.* 2. *c.* 12. L. v. *l.* 26. Plut. *Amyl.* Ovid. *fab.* 17. Macrob. *Somn. Scip. l.* 1. *c.* 15.

Juven. *Sat.* 6.

Sen. *ep.* 92.

Plin. l.2. c.9. impaired: but the body of the *Moon* is no more the worse for that *want of Light* for a while, then is the one half of the *Earth* for the *like want* of it all the night long. for there is the same reason and cause of either: the *night* is nothing els but *the shadow of the Earth*; and *the Lunar Eclips* nothing els but the same *shadow* lighting at length upon the body of the *Moon*. for whether it reach higher to the next Star above, may be some doubt; tho that also have ben observed coming between the Sun and us to cause a seeming *Eclips* in it. And Ambrose therefore at Milain, when upon the hearing of such an hideous noise upon such an occasion by the women there made, and demanding what the matter was, it was told him, that *by their shoutings they easedthe Moon being in labor, and helpt to bear her with their outcries*; he returned them this censure, that *the globe of the Moon was then troubled with spirits and spels, when their brains were disturbed, and their eyes dazeled either with dotage or with drink*. It is not out of *ignorance* therefore that men renounce and oppose these frivolous conceits concerning the *dismal events and effects* of such *Eclipses*. but it is rather out of *ignorance* and want of du consideration of *the tru causes and grounds* of them, that men entertain such groundles, frivolous and superstitious conceits of them, and do hearken to and heed those that delude them with such fictions and fancies: which people therefore have the lesse regarded, the better they came to be acquainted with the du course of the creature, and attained a right understanding of the tru state of those celestial bodies at such times, as they seemed to suffer such strange things, as they suffred, not in themselvs, but in their adle brains only.

Macrob. in Somn. Scip. l.1. c.10.

Kipler de Mare. in Sol.

Ambr. hom.82.

But I should desire to have mine *ignorance* a litle yet further enformed, how it should come to pas, that so *dreadful and direful a prodigie* as they make these Eclipses to be, should *portend and presage much good* unto any. For Mr. Lilie tels us concerning the former *Lunar Eclips*, that *because the Moon and Mercury ar in darke signes, and in a trine aspect, he hopes it will not displease the Presbyterie*, (for at them he is still girding, and they ar the onely enemies to the present State) *if he say, that our State ar promised to be victorious against the Dutch, French, Swede, or Dane, or any people of Germanie, from whome we may have cause to fear any hostility or action of war by sea or land.* and therefore

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faith

saith he, *Let us mark but a fair time: for so far as God doth manifest himself in this natural way of publication by his creatures the Stars, we would not to fear the Dutch.* and again, *We constitute Venus ruler of the place eclipsed* (ye see what power these men have to constitute *regiments and rulers* in heaven; such presumptuous and blasphemous mouths God in his due time will stop, and that with fire and brimstone, if by timely repentance it be not prevented. but *we constitute* (saith M. L.) *Venus ruler, and Venus in Taurus* (a fit place for her) *applying to* a trine of Jupiter; (another wanton deitie like her self: and what of all this?) *therefore were not the murther of our English Captain unto God for vengeance, the Irish might begin to be happy: but then happy will all those English be, who shall adventure their estates and persons into Ireland;* (Oh Sir, why do not you then so your self, with all speed and without delay, that you may be *thrice happie* with one of the first? if you beleiv at least your own words to be tru) *this Eclips promiseth the English all happinesse, under so prudent and vigilant a Lord Deputie, and such provident Commissioners:* these, it seems, he found in the Stars too, tho in which of them he tels us not: but he can tell us what shall be done by the site of the Stars, in the heavens, when he sees but what is done with us here upon earth. Again, of the *Solar Eclipse; The English Nation have Aries the Ascendant of England: and therefore as oft as any memorable Eclips doth there happen, God doth thereby admonish us* (for this holy man, ye may be sure, and the *Magirians* his *Masters*, as holy, I hope, as himself, at men of Gods privie Counsel) *what he intendeth towards us ever upon those times for good or for evil. and that assuredly, and grounded upon the experience of twenty generations of men.* Oh but, Sir, this is a very slippery prediction; and such as leaves us in great ambiguity; since that by it as wel *much evil*, as *much good* may betide us: as also it leaves your self a very wide gap or starting hole, whereat you may easily wind your self out as you list, as the matter shal fal out, either the one way or the other. no *Delphik Oracle*, or *Delian Wizard*, or *Pythian dæmoniak*, or *Dodonean Sorceris*, could ever have given a wiser and warier answer, or a more certain and undoubted resolution; *it shall either go well or ill with the English Nation.* Just like that of the Satyrists Tiresias, *quicquid dicam aut erit, aut non.* Pag. 18. Pag. 19. Pag. 25. Horat. Serm. l. 2. Sat. 5.

what-

whatsoever I say, shal either be or not be; shal proov either *true*, or *false*; shal either fal out *well* or *ill*, and no mervail if such predictions as these have the undeniable, yea the unquestionable experience of not *twenty* alone, but of *twenty times twenty generations of men*, yea of as many ages as have passed since Horace his days, or Tiresias his time, or Noahs flood, or from the beginning of the World.

But notwithstanding all this ambiguity, M. L. can resolv you, (by what other Art I know not:) for the *Signs* by his own confession, which he confirms also afterward, by the dictate of Hermes, a very authentical counterfait, Autor I should have said, are *mutable and convertible either to good or evil*) that it shal fall out to our State, not for *evil*, but for *good*. For better bethinking himself, he tels us; *He is confident* (he hath consulted belike with some familiars since he wrote so unadvisedly in that ambiguous dialect) *the Sun in this Eclips being in the 19. degree and 15. of Aries, that our present Common Wealth of England shall have such honor and succes in all their agitations and undertakings of as great concernment for the utility, benefit and happinesse of this Nation, as that sad accident of the Earl of Essex his rouling, upon that Eclips then, wherein Saturn was in the 19 degree 45. of Aries, was of sorrow unto them who then sate at the stern, and unto all the meaner people.* It seems *the Ram*, who then with his *horns* pushed at us, now fights for us. But it may wel be doubted, or rather justly deemed, that unles our *State-affaires* be managed by sage and prudent Counsels of those that should give direction at home, and by faithful and discreet courses of those that should folow their directions and put them in execution abroad, and both seconded and accompanied with *Gods blessing* from above both at home and abroad, it is not all the imaginary *Rams horns* in the heavens, nor yet the *Rams horns*, that blew down the wals of Jericho, Judg. 6. 4, 20. could the very same be now also had here upon earth, that wil proov any whit more available to make our proceedings successful and prosperous, then were the *iron horns*, that Zedekias made for Achab to push the Aramites withal, 1 King. 22. 11. I remember when I made abode sometime in Essex, in house with a religious Gentlewoman Mrs. Katharine Aylof, whose Husband had invited me over from Cambridge, to further

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ther him in his ſtudies of the Hebrew toung, while the Colledge, whereof I was to be felow, was in building, ſome wandring *Gypſies* came to the houſe, whome the ſervants, as the manner of young people is, were forward and buſie about, to know from them their fortunes. which the pious Gentlewoman underſtanding, both rebuked them for ſo doing, and was very careful to have her children kept out of the ſight of thoſe vagrants. *Not*, ſaid ſhe, *that I regard any thit What they ſay, whome I deem no other then cheaters and counterfaits; but leſt what they, ſeeing them, ſhould ſay of them, might run in my mind, and God ſhould cauſe* ſomewhat ſpoken by them, *to befal them, thereby to puniſh me in my children, for giving ſo far forth heed unto them.* So ſay I, if our State-Governers ſhal give heed to ſuch *Wizards* as theſe, and upon their ſandie grounds and il-botomed predictions, promiſe great matters to themſelvs, it may be juſt with God, to croſſe and blaſt their deſignes, thereby to chaſtiſe them for hearkning to and preſuming upon the flattering fictions and fables of ſuch as he hath forbidden his people to ſeek to, or to be adviſed by in caſes of this kind.

Yet if it be ſo, as he tels us elswhere, that *the Sun is the ſignificator of Princes, Emperors and men of great Autority, and from the Eclipſes of it therefore we can expect no leſſe then great changes in Kingdomes, Common Wealths and great Families*; what reaſon can it be, why the obſcuring of this *Stately Planet* ſhould ſtoop ſo low, as by Mr. Lilies reports it ſhould, to vent all its *malignity* againſt the poor *prating Preiſts*, affording mean while *all honourable iſſu and glorious ſucceſſes to our Common Wealth affaires*; or why his deficiency ſhould proov ſo prejudicial to thoſe that have no reference to him, rather then to thoſe that are ſignified by him. But as King James ſaid ſometime, *the Lawes were his, and who ſhould expound his Lawes but himſelf?* ſo the *Text* being their own, they deem, it ſeems, *they may do With their own What they will*, make *explications* of it, and raiſe *obſervations* from it, as they liſt, and form *applications* from either ſo framed, when they have ſo done, at their own pleaſure. The beſt is, their *Text* and their *Gloſſes* being both of one ſtamp, we may juſtly credit as

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will the one as the other, and have as little cause to regard or fear, as to believe either.

Mean while we may observ, how as the *Pythian Prophetesse* could comply with such *Kings*, *States* and *Commanders*, as repaired by her to the Divel under the Title of Apollo for *Oracles*, by returning them such answers, as she knew would well please them, and give them content; as to Philodemus a Commender, that her *God gave him leave to do What he liked*; and her returns to King Philip the Macedonians demands, were so palpably and constantly such, as might seem to conduce much to his designs, what ever they were, that it was grown to a common by-word in those times, that *Pythia did ἐπιτυχίζειν*, or *Philippize*; and Zedekias with the whole troop of *Baals Prophets* could prophesie to Achab, what he would have them to say, 1 King. 22. and those *counterfaits*, Ananias at Jerusalem, and *Achab* the *upstart*, with another Zedekias of the same stamp with the former, and Semajas the *dream-teller* at Babylon, could sing such songs, as would please King Zedekias in the one place, and the Jewish Captives in the other, and the people, either bond or free, in either, Jer. 28. 4. & 29. 15, 21, 23, 31. So these men as apt Schollers of such Masters, have thoroughly learned and taken out the same lesson, to comply with *States*, and *people*, to tell what they suppose will be acceptable to either; and from *Eclipses*, which they affirm to be of so direful a nature and dismal consequence, yet to extract matter of much felicity and successful designation to such *States*, *Peoples* and *Persons*, as they please, and whome their desire and ambition is to please, and to work themselvs into grace and favor with.

Diodor. l. 16. c. 92.

But to give further assurance, that the *Effects* of this *Eclipse* shal be very benign and favorable to the present *State* with us; howsoever he had told us before, that *the Effects of the Eclipses falling in the midheaven are more vehement, as occupieng a great part of the Sphear; and those most wonderful, when they are in a fiery and regal sign, as this also is; and therefore also the more vigorous, because its greatest obscurity is very near the heart and Throne of the tenth house, of all the Houses* (that these cunning

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Architects

Architect have erected in the Heavens) the most visible; from whence also he infers for a certainty, that *positively those people that are inclined to be most susceptible of this Eclipses influence, are Magistrates of the highest rank and quality in every Nation of Europe, and the alterations therefore thence proceeding, shall be so great; so glorious, so conspicuous and apparent, that there is no Nation or people of Europe, Asia, or Africa, but they shall stand amazed, and wonder at the evidencie of them.* Yet to free us and our State from those fears, that he would affright the whole world with, (save that *America* was forgotten, and so scaped his *Black Book*) as if England were no member of *Europe*, or any part of the world formerly known, as some anciently esteemed us, he doth by certain *Magical Pictures* and *Symbolical Images* ascertain us of the truth of that, which from the *influence* of this *Eclips*, tho so hideous to all other, yet to us very favorable, he had formerly promised. For in the next place he tels us, *the Ancients did represent the shape and form of the effect of an Eclips falling out as this did, under such an ensuing Image.* and then further enforms us, that *this Image presents* (*represents*, I suppose he ment) *the English Common-Wealth, as it will be for three years, or thereabouts* (for so long and no longer, as you heard from him before, the *Effects* of the *Eclips* last) *in great Majestie and Glory.*

Virg. *eclog.* 1.

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But let us crave leav of him, to parlie a litle with him about his *Pictures*. He saith, *The Ancients*: but what *Ancients* he tels us not. and I mervail not a litle, in what *Antiquitie* he stumbled upon that *Long Robe*, that he presents us with in this his *Magical Imagerie*. for it is observed by that lerned Noble man the Lord Howard, who hath long since delt elaborately and accurately in this Argument, that the pretended *Antiquitie* of such kind of *Imagerie* does oft bewray its *Novelties*, by those *garments and furniments*, wherewith it is set out. Nor can I find such a *Veſt*, as we are here encountred with by Mr. L. in any of the *Greek* or *Latine antient Monuments*, or mention thereof in the writings of any of our *Critiks* or *Antiquaries*, that have made diligent search into the wonted garb of either.

And I have, as I conceiv, very just cause to doubt, whether such

such a *Garment*, as his *picture* here gives us, were in fashion among the old *Britons* in the time of his great grandfather *Merlin*, whose name he so much affects, and bears, by himself assumed, as one either of his *natural* or *adopted sons* (which honor and title, whither way of the two he lay claim to it, none, that I know, need or wil envie him) or in the daies before him of the *Incubus*, of whome they say he was begotten, and endued him, it seems, with such *prophetical skill*, as from the Satyrist ye heard Tiresias of old had, and M. L. succeeds him in, as his rightful heir, and a genuine bird of that kind. But it may wel be, as some other would have it, that that *Incubus*, of which his *Ancester Merlin* was bred, was no other then such an one, as our old Poet Chaucer in his *Canterburie Tales* saith, in his days were so rife and ready at hand in most places, that for loose creatures, such as belike Merlins mother was, *no other Incubus* then such then needed. Whether of the two it were, our *new Merlin*, if he fetch his pedigree from him, in whose name, it seems, he glories, wil thereby proov himself no better then a brat descended of a spurious issu and a bastardly brood. And howsoever these businesses were then carried concerning his *Progenitors* breeding or birth, Mr. L. wil hardly enduce any man to beleiv, that those *Brittish Ancients*, used to go in our *Lawyers* or *Judges gowns*, such as this *Long Robe* comes neerest to, or did wear *Roses* upon their *shoes*. These his *Ancients* therefore must of necessity be of a lower date, of a later Edition, some *old Magitians* of some younger times. But we know the tru, and truly *ancient* by-word of *Poets and Painters*, that they have alwaies had the *priviledge* and *liberty*, or *leave* and *licence* at least, *to pen and paint what themselvs pleased.* and herein we may wel unto them adjoyn *Witches* and *Wizards*, that take *liberty* to themselvs, to tell people what tales and lies they list, and what they think wil please and content them for the present.

Horat. *art. poet.*

But methinks, Mr. L. here much forgat himself, and did not remember the old rule, that says, *Oportet mendacem esse memorem. It behooves a lier to have a good memory*; that his relations may not jar. For not long before he told us, that *this Eclipse doth manifest great affliction, that shal happen unto all*

Pag. 28.

those

those of the Long Robe. that which there also to make the more remarkable, he put, *the Long Robe*, in a different character from the rest, and to manifest his mind more fully and plainly, that no man might mistake him, he adds, *viz. Lawyers, Civilians, Clergie men, or Divines.* Whereas here he presents us with the *picture* of *a Man in a Long Robe*, in the *posture* or *gesture* of one that *stands pleading at the bar:* which he is pleased to make an *Emblem* of the *great Majestie* and *Glory*, that *this Eclipse* for this *three years* day hath entailed upon our *State*: at the expiration of which term of time it may chance to wait untill such another *Eclipse* come again. But how Mr. Lilies fancies came thus to alter, unles it were that he took a nap between the one and the other, and in his second sleep had a new dream; or that his hed was so ful of his imaginary *rams horns.* (for on the *ram ascendant*, or *rampant*, if you wil, it is stil that he runs) that it caused his wild notions, *aristare*, as the Latines speak, that is, *to run ful but*, as *rams*, or *tups*, use to do, one against another in his brains.

But leaving him to part these his repugnant fancies, and to make them agree as he shall see good, let us pas to his next *picture*; (for with *pictures* it is no new thing with him to plie us) of that he tels us, that *Joannes Angelus* (a Bavarian Wizard, of as good credit in this kind as himself) represents the tenth *degree of Aries* (the *Ram*, that so variously affects his thoughts) *wherein this Eclipse fals out to be, by a Souldier riding a Bull, with its horn in his one hand, and his spur on its side, and a spare horse led by him with his other hand*, for so he deciphers it. And tho his *Vizard* by his *Motto* added to expres the meaning of his thus riding, say, *Homo malitiosus erit. This man* so riding *Will be a malitious man.* which yet to mitigate, Mr. L. in his *marginal Glosse* expounds, *Some wil account him so.* and may he not well be so accounted, *that by fraud, deceit, war and what not?* (ye have Mr. Lilies own words) *attains Dominion and Soveraignty?* for such an one himself acknowledges to be specified. Notwithstanding all this, M. L. tels us, (and ye may observ how he and his Autors agree *like Harp and harow*, as they say; or rather, how they can *turn their Tables* and *their Tales* which way they please) that *this picture presents* Pag. 38.

thee

the State of England after a few years. (how many, think we, can it possibly be, when the force and efficacie of this *running and rambling Eclipse* can not extend it self beyond the term of three yeers?) but in, or *after those few*, or *very few years*, what shal it be? *viz. the Souldier tilling the ground, his armes laid aside: a peaceable time: yet the Souldier ever prepared.*

I hope I may be so bold here, as to question Mr. L. his skill a litle in Latine. I will not presume to tell Mr. L. as a Divine of good note sometime told a Bishops Chanceller, twiting him with want of skil in the Law, that *he had in his time forgotten more Law then his Worship ever had.* but this I shall say, that tho I have lost much Latine through long disuse and short memory, yet I have so much of it still left, that I may make bold to tell M. L. that he understood not his own Autors Latin, when he translated those words, *Homo cooperius capite galeâ, cum pennâ strutii, taurum equitans,* &c. *A Souldier have his hed covered with an helmet; riding a Bul, with the Pen or qil of an he-sparow.* Should I, think ye, do amisse, if I should give Mr. L. here his own words, *Si Bacchum non odit, let him read, or rake in, this puddle of non-sense?* But letting passe his dismembring and dislocation of his felow-Wizards words; I shall onely demand of him in what Dictionarie he ever found *Strutius* to be Latine for *a Cock-sparow, or an he-sparow*, as he renders it. or where ever he saw *the pen or qil of a sparow, he or she, cock or hen, on a Souldiers helmet*, or in a Souldiers hat or hed. His *Rider*, or *Thomas*, had he consulted them, could have enformed him, that not *strutius* indeed, as his Autor the Bavarian, after Isidore, barbarously writes it, but *Struthius*, or *Struthio* rather, in Latin was an *Estridge* or an *Ostridge*. for I will not charge Mr. L. as guilty of so much
Pers. 2. 2. lerning, as to mind or understand, what *passer marinus* in Plautus meanes. and tho he had advised with neither, yet the *picture* it self might have sufficiently enformed him, that *penna strutii* was not by his Autor intended to signifie *an he Sparowes pen or qil*, but an *Estridges feather* such as *souldiers* and *Cavaliers* use to furnish and garnish their *Crests* with.

But

But to let his Latin lerning passe, till we come to examine some new *Glossaria*, and touch a litle upon his *Emblematicall* skil: I remember, when I was a School-boy, after the affront and defeat given Monsieur Francis Alanson the French Kings brother at Antwerp, which he attempted to surprise, that there was a *Picture* drawn by some shrewd unhappy head, wherein the *Netherlands* were represented as a *Cow*, because abounding *in milk and butter*, *which King Philip rid and spard*, as the *Cavalier* doth here the *Bul*, *the Prince of Orange milked*, *an old woman Queen Elisabeth fed with a lock of hay*, so much as might keep her in life, and the *French* (*Monsieur pulling by the tail*, she all to bespattred with her filth. Now whether this *Souldier*, or *Cavalier riding an ox* or *a bul*, *with his spurs in its side*, might not rather intimate, that the *Cavalier* or *Trooper*, the war continuing, should necessarily vex the poor husbandman, resembled by the *Ox* that helps to til the ground, by gartering upon him, and with his horse treading down his gras and his corn; fit as wel, at least, with the type, as that far fetcht *explication* and *application* that this our Wizard makes of it, so many miles wide of his Autors acknowledged *expasition*, I dare permit to the judgment of any one, that hath not captived his *senses* to assent unto and assert whatsoever our Wizard shal say.

But, that he may not wholy desert his felow Wizard, and yet put us in hope of much good hereafter, I know not when, towards us, he tels us, that tho according to the righte intention of his Autor, this (*Malitiem Man*, or *Malignant Cavalier*, (*Man* or *State* be it, *shal acquire Dominion and Soveraignty by fraud and blood*, as before, yet, *because the third face of the Ram is Venus hers*, *which represents subtiltie*, *wildnesse*, *playes*, (a very comfortable prophecie for the poor Players, that they shal come to be in request again) *joyfulnesse*, *cleanlinesse*, *therefore the government*, *albeit so gotten* as before, *shal be mixed with sweetnesse*, *by subtiltie*, *mercy*, *affability*, &c. and *this*, he saith, *you may observe in the Types ensuing*. whether one of his own framing, or fitted to his hand by some other, he says not. but it is of *a Gentlewoman*, *sitting crosse-legd*, *barefoot and bareleg'd*, *trumpet-wise*, *singring a lute*, as the manner is, they say, in

Pag. 39, 40.

some

some places, where such are allowed, to invite customers to them. now he tels us withal, that *this picture seems to promise a cessation of all taxes*, (as those of the *levelling* partie promised, when they were up in arms) *and all things governed by love*. You see what a luckie presage it is, when *Aries* and *Venus* meet, when a beautiful harlot is lodged in the *sign of the Ram*. and from what manner of *Deities* we must expect the *peace and prosperity* of our *present Government*, by the *doctrine* of these *figure-casters* and *figure-drawers*. Oh but when, trow we, may some loose people say, will these *Halcyon*, or *Venerean* dayes rather appeer? for there is good hope given us by the moral of the *type*, or the tale, that *Stage-Playes* and *Stews* may then come in again: for *Venus* sure is as wel *president* and patronnesse of the one as of the other. Or others better affected; When shall all things be settled in *peace and love* with us? Herein he gives us but cold comfort, such as my self especially, that ar going out of the world, and can not look or hope to live long in it. for he tels us, that *this new Soveraignty or manner of Government* (so gotten as ye heard before) *shal continu in somwhat a rigid posture, but in much Majestie and austeritie, until almost* 1663. *at which time all sharpnes and bitternesse wil be laid aside, and matters ruled mildly*. the *Levellers* with Mr. Lilies help, whereof more hereafter, will then have freed us from all payments, as wel of *Taxes* as *Tithes*, and laid us all alike eaven, as corn cut down, and equalised by the harvest mans hand.

He had told us, as you heard before, that *the efficacie of no Eclipse could last above three yeers*. and yet *the harsh effects of this Eclips* are like to hold out *thrice three yeer* and upward, *ten yeer* at least. But to what end do we make wast of pretious time in survey of this mans *fantastical imagerie*, and discovery of his grosse and palpable *contradictions*? As Augustine said sometime, that they *deserved to be deceived*, that *sought to learn Christ, not by reading of written books, but by gazing on* painted wals: so say I of Mr. Lilies *images*, they wel deserve to be deluded, that think to find truth in such figments and fancies as these.

De Consens. Evang. l. 1. c. 10.

One qestion yet more I would propound to Mr. L. whether

ther these *Eclipses* do *foreshew* onely, or *effect* also such things as he is pleased to ascribe to them. For in this point he seems somewhat various. One while telling us, that *when Astrologers speak of the vertu and influence of the heavenly bodies, they rarely, I say, never,* (saith he) *affirm, they act or do such a thing, but frequently that they signifie such or such a thing: and Ficinus that excellent learned Preist saith, that many things are foretold by means of the heavenly bodies, as signs, not as causes; whose opinion* (he saith) *he esteems more of then a thousand of our own Preists, who blame Astrologie because it is above their capacitie.* and in his *New* come out *Ephemeris; We say not, (as some ridiculous Divines affirm) the Configurations to be the onely immediate causes* (here is another manner of qalification then was in the former assertion: for *an efficient* may *act* or *do*, tho neither *immediatly*, nor *alone*) *but we say, that they onely in a natural way signifie, or are the forerunners of such and such things: as by a distempered pulse, or irregular diet the Physitian doth safely and infallibly conclude, that the party must needs be neer to a sickenesse.* And yet a litle after, *What tumults and seditions all over the world did the effects of this Eclipse stir up? how great quarrels did these Eclipses sow the seeds of? what horrid wars did they produce?* and again, *The Eclipses of the Luminaries operate by their influences upon Cities, Provinces and Kingdomes*: and, *Those Eclipses do most terribly manifest their effects, which fall to be in the heart of heaven.* and, *The greatest Eclipses produce the greatest Effects.*

Pag. 22, 23.

Pag. 4, 5.

Pag. 24.

Pag. 26.

Pag. 27.

Pag. 28.

And do we not need some Oedipus to arreed and assoil us these riddles? They do *not act* or *do* ought, but *signifie only*, and yet they *operate* and *effect*. not unlike some old Wives verdict of *pepper*, that it is *hot in the mouth*, but *cold in the stomake*, *hot in operation*, *but cold in working*. Yea *they signifie onely in a natural way, as irregular diet doth a disease at hand* and is not that the *procuring or producing cause of the disease*? whereas these he saith are *signs* and *no causes*. or *as a distempered pulse argues an approaching sickenesse*: so *the distempers* belike of the *Stars* in the skie, argu some *distempers* in mens minds here on earth: and all this they do *in a natural way*, and yet *have no power to act or do* ought at all. And whether of the two is now ridiculous, the *Divines* that relate what he and his complices avow, tho not it may be in those very terms that he reports them, or this

our Wizard, that being aſhamed of, and loath to own his own tenents, becauſe he is unable to defend them, ſhuffels and cuts, as you ſee, and liſps and jabbers, and ſayes and unſayes in a moſt ſelie, pitiful, ridiculous, ſtupide and ſelf-contradicting manner.

Pag. 23, 24. But his Peucer, whome he citeth and relieth much upon, yea more (it ſeems) then upon his *learned Preiſt*, (for he inſiſts much more upon him) is cleer enough and downright in the point. Out of him I ſhall onely alledge one *aſſertion*, peremptory enough, prophane and impious more then enough, whereby you may take a taſte of the reſt of his diſcourſe. his words are theſe, *de Aſtrolog. fol.* 396. *fac.* 1. *Tam certum eſt, Martis cum Venere congreſſum gignere naturas ſalaces, quam certum eſt ciere Venerem pharmaca auxuntia aut rapaxuntia ardua-rem.* *It is*, ſaith he, *as certain that Mars coupling with Venus doth beget laſcivious or leacherous natures, as it is certain, that ſuch medicines as either encreaſe or provoke ſeed, do ſtir up luſt.* A moſt unſavourie and unworthy ſpeech to come out of any profeſſed Chriſtian mans mouth. *Mars* and *Venus*, what are they? what were they? the one a laſcivious, tho warlike, gallant; the other, a beautiful, but moſt notorious, ſtrumpet. and how crept, or climbed theſe two up into heaven; that they are come to have, or to be *Stars* there? Auguſtine ſhal tell you, as many other of the counterfeit Deities did. *Hiſtorica Veritas falſorum Deorum ſepulcra oſtendit in terrâ; poetica vanitas ſidera eorum non figit ſed fingit in cœlo.* *Hiſtorical veriſy*, ſaith he, *ſhews the ſepulkers of their falſe Gods here on earth; Poetical vanity fixeth not indeed, but faineth their Stars in heaven.* The Poets fictions coined them deities; and the Idolatrous *Wizards* to pleaſe the people that worſhipped them, aſſigned them ſuch *Stars* wherein they might be worſhipped, as they pleaſed. Now becauſe theſe *Stars* are by our *Star-maſters* aſſigned to ſuch worthy *wanton Deities*, therefore when they two meet, (tho being many thouſand miles aſunder, and had they never come neerer the one to the other, while they lived here on earth, the lame *Black-ſmith* ſhould not have needed to be jealous of his fair wife in regard of this luſty yonker, nor to beat his brains about contriving and forging of ſnares to intangle and take them together) but yet when they do

De Cauſenſ. Evang. l. 1. c. 23.

now

now meet and couple, tho at such a distance, *they breed*. tho I do not remember to have read of any issu they had, albeit, it seems, they met full oft, and lived loosely together, while they abode here upon earth. but in heaven belike they breed. and whome or what do they breed? forsooth they breed those, that were before bred by their parents, but are then born, when they are in such a conjunction, so many miles asunder as was before said; and by that their *new breeding* of them, make them *wanton creatures* like themselvs. And this, saith Peucer, they do *as certainly as some medicines wil make men lustful*. But I demand here, who indued those *Stars* with this *lascivious qalification*, or gave them this *lustful efficacie*? For I suppose no good Christian wil say, that wicked paynims, people or poets, by assigning of a *Star* to any idolized creature, can impart any power or efficacie unto it. And I might wel say here, with that Noble Lord; *Would not the Heathen smile, might they sodainly revive, to see their Saturn, Jupiter, Mars, Venus, and Mercury not onely marshalled in Heaven, but also made Autors of health and sickness, wealth and poverty, with divers other such like accidents as it pleaseth God to send either for reward or punishment*. But to say, that God at the creation conferred such faculties upon any *Stars*, that some of them should *breed* men and women *lascivious*, as this which they cal *Venus*, some other of them *theevish*, as that which they term *Mercurie*, because *Mercurie* was a cunning knave and a slie theif, is very impious and blasphemous, and is not far from making *God the Autor of mans sin*, by enduing the *Stars* with such an efficacious power, as cannot be avoided by them, to work them into a sinful disposition and strong inclination unto the perpetrating of such wickednesse. for, as for such *medicines*, as he speaks of, that may so work upon the body as to *provoke lust*, no man need to take, unlesse he list himself; nor do men take them to that end, but such as are lasciviously minded and lustfully affected already; whereas here, according to these mens grounds, it being not in any mans choice under what *Sign* he wil be *bred* or *born*, he is by that *Planet* necessitated by an unavoidable force unto such a sinful disposition of spirit. And I would gladly demand of Peucer, whether there be any such *medicines*, or *simples*, that wil make a man

Lord H. Howard *of pretend. Prophecies.*

theeviſh, as wel as *laſcivious*. For according to his principles there muſt be the like reaſon of the reſt, that one *Star* ſhould make *men theeviſh*, another *women whoriſh*, a third joyned with that ſecond make *men and women laſcivious and lecherous*. and God of purpoſe muſt needs create them ſo to do, ſince that in the creating of them, he endowed them with a faculty thus to work neceſſarily and unavoidably upon the Sonnes and Daughters of Adam, that ſhould be *bred* & born under them. that which, as it is moſt impious and blaſphemous; ſo no les abſurd and ridiculous is that which in the ſame diſcourſe not far before he affirms, that *there is no doubt* (for he is very peremptory in what he aſſerts) *but that which is ſaid in Geneſis, they ſhal be for Signs to you, doth principally belong to Eclipſes*. that is, according to theſe mens meaning, in a *ſenſleſſe* and with it ſelf *inconſiſtent* ſenſe, *God made thoſe two great Lights, the Sun and the Moon by their Eclipſes coming by a natural work in an ordinary ſet courſe, to be prodigies or ſigns above and beyond the natural and ordinary courſe of the creature; and created them on purpoſe, even in the time of mans innocency, for this end eſpecially and principally to be preſages of direful events.* Nor is that of any other nature, which there he ſubjoyns, that *we have now a dayes far oftner and more direful Eclipſes, then in ancient times were ſeen*. as if the Heavens were in another courſe now, then they held in times paſt: like the tale that the Egyptian Preiſts told Herodote, that within the compaſſe of time, whereof they had records, *the Sun had altred his courſe*, I remember not how oft, *from Weſt to Eaſt, and from Eaſt to Weſt again*.

Fol. 384 *fac.* 1.

Ibid. fac. 2.

In *Euterp.*

But to leav Peucer, and return to Mr. Lilie again, whether of the two he ſhal pleaſe to pitch upon, I ſhal demand of him, who told him, or whence he knows, that God hath appointed theſe *Eclipſes*, being ſuch occurrents as come in *a conſtant natural courſe*, to have ſuch *ſignifications*, or *operations*, as he would bear us in hand.

Neither let him think here to ſtop our mouthes with the inſtance of the *Rainbow*, which yet in his margine he fathers on one Cauſinus a Jeſuit, and in his context he makes way too with an *Introduction* of *non-ſenſe* in theſe words; *Shal we then ſay, or be ſo innocent of the heavenly ordinances, as to deny this great Luminarie ſome influence upon humane and mundane affaires, or*

Pag. 22.

to

to be so stupid, as to think when this light is obscured from us, (if he mean, *withdrawn from us*, is it not so every night?) *that there is nothing thereby signified unto mortal men? Sint in signa & tempora. God created the two Lights, or Sun and Moon for signes and seasons.* And what is that at all to your purpose? But let us hear him out, tho we know not wel, nor he himself, it may be, neither, what it is that he would say, when he charges us with *innocency*, a greivous either *defect*, or *default*; unlesse his meaning be that we are no better then such selie creatures, as men commonly call *Innocents*. *Who doubts* (saith he, and Mr. Causine, it seems, with him) *that the Rainbow is natural? and yet God hath appointed it the presage or forerunner of fair weather to be at hand. so an Eclipse, without question,* (for it is these mens guise to be very peremptory) *the world being troubled by the defect of the Luminaries, Sun or Moon,* (how more then in every cloudie day, or every dark night?) *is ever attended, as by experience we know, with diseases, sad accidents, as concomitants of it.* Ibid.

Sir, all this blustring wind shakes no corn at all with us: 'tis our stupidity, it may be, that makes us like stones.

1. Your *Rainbow* instance nothing availes you.

1. Its *natural* indeed, but comes not in any constant cours, as *Eclipses* do, and cannot therefore be certainly foretold, as they may.

2. *That God hath appointed it to be a sign of fair weather at hand*; is most untru, in plain English, a grosly, and a charging of God to have assigned it to be *a sign* of that which usually it is not. it is *a sign* rather of *rain* and *storms* not seldom at hand; which being sometime forewarned of by it, tho I have put spurs to my hors, and mended my pace to prevent, I have not ben able to escape, but ben wet to the skin, ere I could get shelter. It is therfore reckoned up by * Autors, who entreat of that subject, among such *signs* as usually give warning of *rain* and *showers* approaching, *a double one* especially. whence also the epithets given it of *arcus* " *pluvius, the rainie, and* " *imbrifer, the showrie, or showr bringing bow*. And you wrong your Author the Jesuit, as you did an other of them before, him but for want of understanding his Latin, this to make him speak what you please. Your Author saith *serenitatis reditura,*

* Vid. Aratum in *Phænom.* & Theon. *Schol.* Virgil. *Georg.* l. 1. Plin. *hist. nat.* l. 2. c. 59. & l. 18. c. 35. Sen. *quæst. nat.* l. 1. c. 6. Plaut. *Curcul.* 1. 2.

" Horat. *art. poet.*

" Tibul. l. 1. c. 4.

now, that seed-time shall return, but he tels you not when; much lesse doth he say, *of fair weather at hand.*

3. God made the *Rain-bow a sign* and a solemn one of the *Promise* or *Covenant*, that with Noa he made in behalf of the whole world, that he would *never drown the whole world again.* And yet, saith Plinie well, *Arcus vocamus extra miraculum frequentes, & extra ostentum. nam ne pluvias quidem aut serenos dies, cum fide portendunt.* *Rainbows as we call them, or frequent, without miracle, without presage, for they do not certainly foreshew so much as either serene or rainie dayes.* But Sr. shew the like record, where God affigned *Eclipses* to *foreshew* or *effect* such sad matters as you say, as we know and can shew, that he hath designed the *Rainbow* to ascertain of *no second Deluge*, and we will lay our hands on our mouths, as having no ground herein to gainsay you: which unles you can do, your reason from the *Rainbow* is not worth *a rotten Raisin.*

Plin. l. 2. c. 59.

Mean while, Sr. do not conceiv us to be such silie *animals*, as to be born down with the bare names, of *Hermes*, *Hali Rodoan*, *Baranzanus*, *Ptolemie*, *Plotinus*, *Proclus*, *Rigel*, *Origan*, *Cardan*, *&c.* the whole rabble of them, that say thus and thus. their authority is in these matters with us of as much weight as your own, both as light as a feather, or a litle dry thistle down. this is all but as we use to say, *Ask my fellow, whether I be a theif.* We expect other records to assure us of Gods appointments and designments in matters of this nature. And here Sr. I shal be so bold as to mind you again of your former *assertion*, which you had no list to take notice of, when you were raking in that *puddle* (as you are pleased to intitle it) of nonsense; to wit, where to justifie the warrantableness of your practise, you affirm, that *The good Angels in former ages at first by personal conference acquainted the sons of Men with this learning of the Stars*, which you profes and practise: *which Holy men, living many years, in a purer aye, Where they curiously observed the Planets and their motions, brought this art* (to wit, of *fortune telling*, such as in these your rapsodies and rabblements you maintain) *to some maturitie, Without the least hint of superstition.* These are your own words out of your own works which you cannot deny. And now I renew my challenge again. Either make these your words good out of some *Au-*

thentik

thentick Record; or let the World hereby know and take notice, that you are *a manifest Impostor, a palpable Liar, a fraudulent coiner and broacher of fictions and fables*, to procure credit to your cheating practises; one that fils peoples heds with frivolous tales, to make them beleiv *that your fortune-teling by the Stars, Was at first taught men by good Angels*, when you are not able to produce any sound proof for what herein you assert, but put it off onely (after your wonted manner of dealing with others, when they deal with your freehold, and touch you to the qick) that the *Autor* is a *Wisseker*, and his *Annotation a puddle of non-sense*.

2. In the next place you appeal to *Observation* and *Experience*. *We know*, say you, *by experience, that Eclipses are ever attended with diseases, sad accidents, as concomitants of them*.

But, 1. What yeer almost passeth over our heds without some one *Eclips* or other? Or what yeer goeth away without *diseases* and *sad accidents*? and must the *Eclipses* therefore bring them?

2. If these *sad accidents* be *the concomitants* of them, how is it that you tel us elsewhere, that this *great Eclipse threatens no danger to men or cattle that be abroad in it*? yea that *it may effect nothing at all til many moneths after*? directly contrary to what out of Peucer you before also told us, that *they presage miseries to be neer at hand*, or *to folow presently after these Eclipses*. tho it is tru, that not Peucer, but your self so speak; for you put in, as your manner is, more then he sayes. Pag. 40. Pag. 43. Pag. 23.

3. If *sad accidents ever attend Eclipses*, how comes it to passe that this terrible *Eclipse*, *the like wherunto hath not ben in this age*, should *portend so much honor and successe to our present Common-wealth, in all their undertakings, as shal make them most glorious*; as this our Wizard ye heard before told us, and says he is *confident of it*. and again where he gives us in his *Imagerie* work of it, such as was before shewed, he saith, *If he shal further expatiate his mind concerning the greatnesse of this Eclipse, he belives he shall go very neer to hit the mark aright in what he shal there deliver*. And yet compare what concerning the present *State* in relation to this *Eclipse*, the man saith in these places, with what in his *New Ephemeris* for the next yeer, he speaks at large as confidently the other way, and that with threatening Pag. 24. Pag. 51. Pag. 37. Pag. 9, 10.

threatening terms too; *If after this opposition of Saturn and Jupiter* (who, think we, Christned those two Stars thus?) *this Austeritie, under which we groan, the bodie of its fabrik standing upon a very tottering foundation, shal inforce us to some new or illegal Assesment, or by way of raising money* (the coherence of his context here is beyond my skill) *upon any pretence whatsoever, except against the slovenly Dutch; I am confident, we of the Commonaltie, joyning with the Souldierie, shal assume so much liberty to our selves, as to choose and elect such Members hereafter*, &c. *and we shal endevor so strictly to call unto account each Member of this Parliament, who have fingred out Treasure, that we shall leav many of them as naked as when they came out of their Mothers womb.* If any, I say, shal collate these his former and latter predictions together, he will, I suppose, easily guesse, tho he be no Wizard, that the man, since he writ the former, is (for some cause, whatsoever it be) fallen out with *the State*; and *genus irritabile vatum*; these *cole-Prophets* are a very *waspish generation*, they have as wel *shrewd stings in their tails*, to strike those that displease them, as *honey* of glossings and flatteries in their mouthes, to sooth up and stroke those, whome they desire to fawn upon and to please: for, *habent & vespa favos suos*, *wasps have their honey-combs as wel as bees*, saith Tertullian. But it may justly be suspected, there is *a pad in the straw*, there is some mysterie in it, which shalow capacities, such as he saith our poor Preists are, are not able to understand, that this *terræ filius*, this *son of the earth*, dare prate in so high a strain, like *brag* in the by-word, the little parlor puppie, that *he and the hounds would pul down the deer*. I will not stand to dispute with him, whether the *Celestial Edicts*, or the *Oracles* that he telleth us *he reads in the Book of Heaven*, go with such *Ifs* and *Ands*, or no. But suppose some *poor Presbyterian*, or some *prick-eard Preist*, as he scoffingly styles them, had writ ought in this manner; *We the Presbyterie, or Ministerie, calling into us the Communalty, and joyning with the Souldierie wil cal you Parliament men to an account, unlesse you take better courses then some of you have done*: would not this man, think ye, have set up his bristles, and ben ready to cry out, *that here these seditious Preists and Presbyterians shew themselvs in their colors, and seek to domineer, not over Gentry and Commonalty onely, but over the Parliament:*

Elias, l. 2. ep. 2.

Adv. Marc. l. 4. c. 32.

Parliament is ſelf? But theſe Wizards, it ſeems, are priviledged perſons: it is ſafer for them to lay all level before them, then for ſome poor *Preſbyter* but to peep over the fence. In his *Preface* to his ſpik and ſpan *New Ephemeris*, he makes his Entrance with a greivous complaint of a multitude of *ſcandalous libels, two dozen of vinegar Pamphlets, and two dozen and an half, thirty at leaſt of thumping Preſbyterian Preists, that belche out ſome what of non-ſenſe againſt Anglicus and Aſtrologia.* (for they write and ſpeak all *non-ſenſe*, that offer to deal with him & his freehold) and to excite the Parliament to paſſe *an Act for the ſuppreſſing of ſuch irregular Libellers*, he tels them, *he holds it no diſhonor for himſelf to be abuſed in print, having ſeen the Worthy Members of Parliament ſerved in the ſame kind.* (the baſe cheater, that makes *Fortune-telling* his trade, would fain go in equipage with thoſe of the higheſt rank in the preſent State) and that *unleſſe they do ſo* (that is, unleſſe they ſtop mens mouthes, and ſtay mens pens from further preaching or printing ought againſt him and his trade) *if the State ſuffer more in this kind, they may thank themſelves for it.* Surely the Man accounts himſelf a priviledged perſon; he hath belike gotten a patent, not *ad imprimendum*, but *ad traducendum & conviciandum ſolum*; he may by virtu of his priviledge, in the baſeſt ſatyrical and ſarcaſtical terms tax and traduce whom he liſt, the main body of *Chriſts Miniſterie* among us, under the ſtyle of *Prick-eard Preiſts, Pulpit-Praters, Black-coats*, and the like, and yet no man may preſume to give him a croſſe word, or to return him his own again. and the truth is, his *Merlins* are not ſo much *Aſtrological predictions*, as *Satyres* and *Paſqils*, to play upon whom he pleaſeth; *the Miniſtery* eſpecially, which in the moſt of them he makes ever and anon the main burden of his ſong, becauſe his hate and ſpight is moſt againſt them. But may not ſome other indifferent and wel-minded make queſtion, (tho with ſuch *puzzeling queſtions* Mr. L. profeſſeth that he deſires not to be troubled) whether it may not be with as good ground ſaid; *M. L. With a ful and foul mouth belcheth out much baſe language at large againſt the main body of Chriſts Miniſterie among us, ſuch as in no Chriſtian State would be indured, and is ſo bold as to preſent his ſcurrilous and ſatyrical rabblements of this nature to the Body of the State; wherein to incite the people*

to refuse to pay Tithes to their Ministers, to which by the Lawes of this Land who questions, they have as good right, as any in the State to any just debt or rent whatsoever; without enforming them, that God himself vels them by the late Eclipse and other aspects, that it is his will, and he hath so disposed of it, that they be excluded thereunto: and this since that the State hath seemed to connive at, if he shal proceed in like manner to be so bold and slack with them, and to make people believe to refuse to pay any more taxes, and shal read them a lesson out of the sacred Book of God, that he hath in his providence so disposed it, and by Mr. L. wit of his Prophets, who is well read in the Book, which few of those that are falsly called Divines, understand aught at all in, doth acquaint them with it, that if such taxes be enjoined, they shal join with the Souldiers, and make bad against those that do impose them; if, I say, he shal so deal also with them, or rather, for that he hath already so dealt with them, they may thank themselves, that have hitherto suffered him in this manner to rage and rail upon those, whom they ought by their power and place to protect against such professed enemies and troublers of those, whom God hath taken so under to himself.

But here Mr. L. forsooth thinks he can easily salve all that he hath said in his base and scurrilous language against the *Ministerie*. for in his *Preface* to his late *Merlin*, he desires his Reader to be *so civil* (so forsooth, he should have said) *as when he shall but pen somewhat sharp against the Priests, to understand, that he onely rails upon the wicked and perverted Divine, all love, all reverence*; (a debt indeed, that whether he wil or no, he shal ever ow, tho he never intend to pay) *nor in the least measure intends the whole Ministerie*, (tho he yoke *Monkerie* and *Ministerie* in expresse terms together) *but onely such as rant daily against Astrologie*, (that is the *doli mei tangere*, the subject that must not be delt with) *disturb our Parliament*, (so they must all needs do, that discover the mysteries of his conie-catching trade) *unjustly oppresse the Countryman with Tithes*, (as Landlords do by requiring their rent) *and molest all Parishes, where they come, with pride and Lordlinesse.* (*Lord Bishops* belike all the *poor Presbyters* ar now become) A very fair and specious glosse; wherein yet this *Merlins brat* (for I hope he will not refuse to own him as his *Ancestor*, whose name he bears) writes after a far more eminent Copie. King James a Prince of more

policy

policy then puissance, while he was yet King of Scotland, penned, or owned, at least, a *Book* entituled *Δῶρα Βασιλικὸν*; which whoso shal advisedly read, tho of no very sharp eyesight or deep reach, yet may easily discry a *Design* carried all along in it, to ingratiate himself, with the *Papists side*, by commending the fidelity of his Mothers servants, as to her, so to himself, with the *Prelatical partie*, by giving them hope of continuing that government that he should find here established, with *the Common people*, by allowing them their *May-games* and the like sports: onely he had bitterly expressed himself in high terms against the poor *Puritans*, whome he least feared, and deemed generally disaffected by those other three parties. Howbeit, when the time drew neer of Queen Elisabeths departure, that his quiet coming in might not meet with any disturbance from that party, he prefixed a *Preface* to his *Book* then reprinted, wherein *in his Heart he protesteth, that by the name of Puritans he meant, not all Preachers in general, or others, that misliked the Ceremonies or badges of Popery, and the Episcopesie as smelling of a Papal Supremacie, but did equally love the learned and grave on either side; intended onely such braineſick and bodily Preachers, that leaned too much to their own conceits, contemned all authority, counted all prophane that would not swear to all their fantasies*, &c. but whether his carriage toward such of that side, who went under that name, when he came to the Crown here, argued such an *equal affection and love* to them, I had rather any other should consider, then my self say. And this our Wizard may as well hope to walk abroad stark naked, or with a net onely cast over him, unseen, as with such a sory disguise as this is, to cast such a mist before mens eyes, to keep them from taking notice, whom he intends and strikes at, his own *expressions* and *professions*, as hath formerly been manifested, making it to appeer as cleerly and conspicuously as *the light at Noon day*.

5. What he tels us so peremptorily, *We know, I say, by experience, that Eclipses are ever so attended*, by what *experience* I would fain know, can this man come to *know, that they are ever so attended*? He tels us elsewhere indeed, that *for any memorable Eclipse that falls out in the Sun, the event either for good or bad* (of which clause before) *is assuredly grounded upon the experience* Pag. 25.

perience of twenty generations of men. which, tho it come far short of his *Ever* here, yet is far more then he by his own *knowledge* and *experience* is able to reach unto. And doth not Plinie tel us, that the Heathen Wizards did as confidently avow the constant experience of 800 yeers and upward for their *divinations* by *the flights of fowles*, and *bowels of beasts*, and the efficacie of their *magical spels and charms*? and we may wel believ, that Mr. L. can as wel proov the one, as they the other, and give as much credit thereforeto the one as to the other. But his *Ever* here goeth far beyond either, and may wel come home to that *tempus immensum*, that *immensitie of time*, that time before all time, that reckoning of 472000 *yeers* before Alexanders days, that the *Chaldee Wisards* affirmed their observations of the course of the Stars to have ben continued; yea or that account, tho falling far short of that, of 40000 *yeers*, that the pleader for the *Chaldeans*, that is the *Astrologers*, their *judgments* of genitures in Tullie, would raise up their experience unto, affirming it to be reported, that the *Babylonians* had constantly made observation thereof in the *birth* of all children born with them for so *many thousands of yeers*, before any indeed were bred or born. Unto which vain and hyperbolical assertion Tullie wisely makes answer, (tho he had not that notice of the time of the worlds creation that we have) that that report was not possible to be justified and made good by any sound proof. and to the Argument in general concerning their *Astrologers* taken from the *constant experience* of Events, he returns them a flat denial. *Perspicuum est multa vera evadere. qid quod multo plura falsa? quota enim quaq, res evenit prædicta abistis? It is apparent*, saith he, *you wil say, that many of their predictions have proved tru. but how many more false? for how small a number of things by these men foretold hath fallen out accordingly as they foretold?* And Favorine a great Philosopher is so bold as to say, *Prætis quæ dicuntur, parva non sit millesima*; that *not one of a thousand things they foretel, prooves tru.* That which also one Weidner a lerned Physitian saith of the *Wisards* of these times, that take upon them to foretel future events by the conjunctions of the Planets, as Kepler reports him, nor dissenting therein from him,

Vera loqui casu, mendacia mille locutos.

that

Plin. l. 28. c. 2.

Diodor. l. 2. c. 31.

Cic. *de Divinat.* l. 2.

Cic. ibid.

Gell. *N. A.* l. 14. c. 1.

De nov. Stel. sup. c. 27.

that *they light by hap-hazard upon a few truths now and then, amongst a thousand lies they tel.* And as that Noble Earl of Mirandula hath left upon record, a particular *Register* of not a few of his neer kindred, allies, and familiar acquaintance, in whom these predictions, tho grounded upon such calculations and applications, had of his knowledge failed: So Tullie likewise gives many instances hereof, out of his own observation in these words, *Qid plura? quotidie refelluntur: What needs many words? they are by experience daily refuted. How many things do I remember to have ben told by them to Pompey? how many to Crassus? how many to Cæsar? among other things, that no one of them, but should live til he were old; should die at home in his own house, and that with much honor.* none of all which fel out accordingly. *Ut mihi permirum videatur, quenam extare, qi illamnunc credat iis, quorum edicta videat re & eventis refelli. Insomuch,* saith he, *that to me it seems very wonderful, that there should any be extant, that would stil believ these, whom by the things themselves and the events he may see daily refuted.* Hence the Tragik

Contr. Astrol. l. 2. c. 2. & 9.

Cic. ubi sup.

—*Tis ἢ μάντις ἐστ' ἀνὴρ;*
Ὅτ. ὁλίγ' ἀλήθη, πολλὰ δ' ψεύδη λέγει.

Evrip. Ipb. Aul.

He defines *a Wizard, one that tels a few truths among many lies.* and by Seneca it appeers, that in his time it was grown to a common by-word, *Patere Mathematicos aliquando verum dicere. Give Mathematicians leav sometime to tel true.* Yea concerning this particular of *Eclipses* which directly crosseth Mr. Lilies *et cæt.* Alstedius observes, *Experientiam testari, visis Eclipsibus, sæpe fœlicissimos, salubrimos, & exoptatissimos subsecutos annos.* that *Experience testifies* (and gives in evidence against him) that *after such Eclipses seen, have ensued most fertile, most wholesome, most desirable years.*

In Apocalyt.

Encyclopæd. uranos: cap. par. 2. c. 12.

But wil ye know the reason, why so many crosse events, and such as these men have foretold, came to be upon record? Diodore the Sicilian Historiographer wil tel you, as by Photius he is related, who speaking of one Eunus, deemed in his dayes a great Wizard, *Among many things,* saith he, *that he gave out, some few fel out accordingly, and, dum vera qisq; sedulo notat, falsa nemo coarguit, while every one observed sedulously what proved true, no man regarded to convince him of those things*

Diod. l. 32. Phot. Cod. 244.

that

but proved false, the *man in short time grew into great credit.*

Essay 35. In fewer words take it from the Lord Verulame, *Men mark how they hit, mark not how they miss.* that which that judicious Statesman notes to be a principal cause, that hath procured to their predictions some *grace and credit.* but his Verdict of them he passeth in these terms, *My judgment is, that they ought all to be despised, and to serve but for winter talk by the fire side. Thus, when I say despised, I mean it as for belief. for otherwise the spreading or publishing of them is in no sort to be despised. for they have done much mischief.* (that which Agrippa a great Statesman also minded Augustus of) *and I see many severe Lawes made to suppresse them*, that which Mr. Calvin also hath observed.

Dio lib. 54. Admon. de Astrol.

Lastly when diseases and sad accidents come after Eclipses, must it needs follow that they are produced by them? That we have had after this last *Solar Eclips a scorching Summer and a sickly Autumn*, must this *great Eclips* therefore needs be the cause of it? how many *hot Summers* and *sickly Autumns*, yea pestilential both, without anie such remarkable Eclips ushering them in? have we not almost everie yeer towards the fall of the leafe, *new diseases*, as they call them? yea, if as this our Wisard enformes us, *the effect of an Eclips may not begin to take place*, or *the Eclips to produce its work, untill eight moneths after*, how can it be certainly said, that ought which since that hitherto hath fallen out, (to wit) from *March* to *November*) hath from this *Eclipse* proceeded, and yet we must beleiv him, that the *Eclipse of the Sun*, that was on the *second of October* 1605. did produce that hellish *Powder plot*, that had ben so long before in design, and should have ben put in execution *the fift of November* next following. But these men are the drivers at the plough or harrow of their own contrivances, and can quicken or slacken the drift at their pleasure. Mean while their *sophisms* are verie frequent for the most part in that *fallacie* of *non causa ut causa*. And their arguing from the *events* ensuing after *Eclipses*, to prove them to be *effects* of those *Eclipses*, after which they ensued, and the *Eclipses* the *Efficients* or producers of them may wel be paralleled with the Judgment of that grave snowiewhite hayred and goodlie long bearded Old man, who being demanded by Sir Thomas More sent down into Kent, and then sitting

Pag. 43.

Pag. 9.

sitting in Commission, to make inquirie concerning the *Obstructions of Sandwich Haven*, what he deemed might be the cause thereof, & whence he deemed the thing might proceed; as conceiving by his yeers, and long time of observation and experience, he might be able to say more in that matter then most of them then there present, did to that his demand verie solemnly and seriouslie return this answer, that *in his remembrance Tenderden parish Church had no Steeple, neither had it had any time out of mind before, and the passage into the haven at Sandwich was then verie fair and cleare; But after the building of Tenterden Church Steeple the Haven began to be obstructed and choked, as then it was. Whence arose that by-word of Tenterden Steeple and goodwine sands*; not unfitlie applicable to these terrible *Eclipses* and the pretended *Effects* of them. for the Argument, will be, as valide and vigorous in the one as in the other. Or we may wel yoak our Wizards herein with our *Empirik quacksalvers*, who having a set number of *medicines*, when they come to a Patient, of whose *maladie* they are ignorant, give him first one medicine, and after that another, and then it may be a third; and if it so come to passe, that by the strength of nature over-mastering the disease, or the matter that fed it being wasted and spent, or by some occurrent intervening, the party come to recover, the cure is by them ascribed to the *medicine* last given, and that is pricked down with a *probatum est* upon it, albeit it effected nothing at all in it. and howsoever by this course they kil more then they cure; and where any chance to be cured, *ἐν ὕδατι, ἀλλ' οὐ δι' ἰητρικὴν*, as he speaks, they are cured rather by *hap hazard* then by any their skil. Yet there is a register made of those that recover, but no record kept usually of such as miscarry, and the lesse regard had, or notice taken, of the one then of the other, because as one sometime said, *τὰς μὲν εὐτυχίας αὐτῶν ὁ ἥλιος ὁρᾷ, τὰς δὲ ἀτυχίας ἡ γῆ κατέχει*, *their lucke haps the Sun sheweth, their mishaps the grave covers.* In like manner is it with these Wizards, whatsoever distemper in the ayr, or unseasonable weather, or bad harvest, or strange maladie, or great mortality, or war, or seditions, or sad accident whatsoever falls out in a land, all is set upon the score of the *Eclipse* last past, tho it cannot be shewed to have had any hand in it, and by

Heraclit. ep. 2.

Nicocles. Anton. *mellif.* l. 1. c. 56.

other

other courſes it were both procured and produced. and when ſuch things are by gues foretold of them, (according to the old ſaying,

Evrip. apud. Arrian. *Alex.* l. 7.

Μάντις δ' ἀριστος, ὅστις εἰκάζει καλῶς,

He is the beſt Wiſard, that gives the beſt gues.)

Appian. *bel. civil.* 2. Plut. *de Pyth. Orac.* & *de Orac. defit.* Cic. *divin.* l. 2.

tho their predictions fail oftner, then fall out aright, and what falls out aright, doth in regard of them come to paſſe rather, by meer *conjeƈture* and *caſualtie*, then by any *certain ſure knowledge*, or *well-grounded rules of art*; yet being obſerved to have faln out ſo in ſome *Eclipſes* that have ben regarded, that is reckoned to have proceeded from the *Eclipſe*, that was no more thereof guilty, then *the Man in the Moon*, or the *thorns* at his back; whereas tho never ſo oft it fall out otherwiſe, there is litle notice thereof taken, and a multitude of *Eclipſes* paſſe away (as in this regard they all wel may) without any regard at all. If after this or the like *Eclipſe* therefore, any ſtrange judgment ſhould enſu, any unuſual malady grow rife among us, or other diſmal event befal us, a vain thing twere to aſcribe it to the *Eclipſes* or *defeƈtions* of the *Lights* in the skie, that cannot be ſhewed in the nature thereof, to portend any ſuch event, or to produce any ſuch effect. Wel may we do rather to call to mind and conſider in ſuch caſes, what he

Sen. *ep.* 85.

ſometime ſaid, *Morbos novos novi peperere mores:* and, *Morbos multos ſercula multa fecerunt.* that, *New jangled devices bred many new diſeaſes:* and, *Variety of diſeaſes ſprang from variety of diſhes.* implying, that the exceſſe and riot of the times were the main cauſe of many unuſual maladies, and ſtrange diſeaſes, that had not formerly ben ſo much known, or ſo rife in thoſe parts. And ſurely if we ſhal in theſe dayes look into mens minds, or caſt an ey upon mens lives and conſider, what variety of new and ſtrange conceits, tending to impiety and prophanenes, to looſnes and licentiouſnes ar rife in the one, and what an height of rancknes thoſe wicked weeds ſpringing up amain from ſuch curſed ſeeds are ſhot up unto in the other; and that accompanied with ſuch a ſhameful degree of ſhameleſnes that they do no more now, as in former times, skulk in the dark, but dare open faced without mask or veil ſtalk in the ſtreets, *quaſi pudeat non eſſe impudentes*, as he

Aug. *confeſ.* l. 2. c. 3.

ſometime ſaid, as if people were grown *aſhamed of nothing ſave*

to

to seem ashamed of any thing: we may with much better ground both from Reason and Religion, then any these Wizards give for their assertions herein, deem the procuring and producing cause of such evils, to consist not in *defectibus & deliquiis*, as they term them, in the *defect* of the *light* in those glorious *Luminaries* above our heds in the heavens, as this *Fortune-teller* and his complices do, but in the abundance of *defection* from God and goodnesse in mens hearts, and the boundles *deluge* of *delinquencie* in all manner of impiety and impurity, and that joyned with impunity, (matter of dreadful and direful presage indeed) overflowing in mens lives, that may justly seem to * *wrest and wring judgment* out of Gods hand, lest " by his longer *forbearance* he should *wrong* himself, and give wicked wretches occasion to " *think him to be like themselves*, and to † *like wel* enough of their detestable practises and abominable designs.

* *Extorqemus ut peccamus* Sorum *de provid.* l. 6.

" *Sub Dei patientiâ delitescit.* Tertul. *de pat.* c. 1.

" Psal. 50. 21. *esse sui similes Deos putat.* Plaut. *Amph.*

† Mal. 3. 17.

But to what purpose doth this man talk to us of Antiqitie, and of *Hali*, and *Ptolomee*, and *Plotinus*, and *Proclus*, and *Albumazar*, and *Baranzanus*, or of *Rigel*, *Origan*, *Cardan*, *Leovitius*, *Dasypodius*, &c. or of long *experience of former ages*, when as he vaunts of himself, as Lucretius sometime, with alteration of a word,

Lucret. *de rer. nat.* l. 4.

Avia Signorum per agro loca nullius ante
Trita Solo.
Amids the Signs of Heaven I trace a way,
That no foot trode before me to this day.

So he professeth and glorieth, that *he walks in those uncouth paths, that no former Autor had troden in.* and makes his brags, that *he hath begun a new manner of Astrologie, either not known to the Ancients, or omitted in their Writings.*

Astrolog. Predict. fur. 48. 49. 50.

And how can any of those *Autors*, be they of never so great *Autoritie*, either ancienter or of later times, attest unto him, or he receiv any confirmation of his *Assertions* from them, that are wholy silent of, and not unjustly therefore hence deemed by him, if it be so, as he affirms it to be, utterly unacquainted with the way that he walks in? unlesse they should speak by way of *Prophecie*, of his *new manner of Astrologie*, as Alabaster saith that Salomon did of that *new manner of Exposition of Scripture*, that should come to light in these latter dayes and was

Alab. *in Apoc. ad Apoc.*

revealed unto him. Or how could there be obſervations taken and experiments made by other before him of that which before him no man (that appeers) was privie to, until either it was of late revealed unto him, or elſe he ſtumbled into unawares?

Howbeit to ſtop all our mouthes as he thinks, and make us keep our wind and pens for other purpoſes hereafter, he tels us he hath Ficinus *that excellent lerned Preiſt* (ſo he ſtyles him; and ſo they muſt needs all be, that write ought in defence or favour of him or his art) on his ſide; one belike that had dreamed ſomewhat of his way before; and *the opinion of this man* (which what it is, and how far forth M. L. therein either cloſeth with him or ſwarves for him hath already ben ſhewed) he ſaith, *he eſteems more, then a thouſand of our own Preiſts, who blame Aſtrologie* becauſe it is above their capacitie.

We wil not ſtand to queſtion Ficinus his *excellent lerning*; he was no doubt of much lerning for the times he lived in. Howbeit the lerned of theſe later times have eſteemed his tranſlations of Plato but *barbarous* peices; and ſome of them have
Jul. Scal. pronounced them to be no other then Plato turned out of his choiſe *purple robes* into courſe *beggerly rags*. Nor doth M. L. ſpeak much out of him, which before ye heard: and I forbear to ſpeak what by others he is reported to affirm of the uncertainty of their predictions, not having his books by me. But let Ficinus be what Mr. L. pleaſeth. M. L. his Art, it ſeems, is a very profound *Myſterie*, ſuch an one, as *our Engliſh Preiſts ſhallow capacitie* is not able to comprehend. and he cloſeth up therefore his *Diſcourſe*, concerning the *Effects* of this *Solar*
Rag. 56. *Eclipſe* and his *predictions* thereof, with this *Motto*, *Qi potest capere, capiat.* nor is it marvel, that his *Aſtrologie* ſhould ſo far tranſcend their ſcanty comprehenſion, when, as you have heard before, it conſiſts of ſuch *new notions* and *ſtrange conceptions*, as the former Maſters and Profeſſers of this *Myſterious Art* were altogether unacquainted withal. And a *Myſterie* be it, but ſure enough not that *Myſterium pietatis*; that *Myſterie of piety or godlineſs*, that the Apoſtle ſpeaks of, 1 Tim. 3. 16. rather *Myſterium impietatis*, a *Myſterie of impiety or ungodlineſs*; or *Myſterium iniquitatis*; a *Myſterie of iniquitie and wickedneſſe*, as the ſame Apoſtle elſwhere, conſiſting of *lying ſigns and wonders*,

dors, tending to deceiv and delude people, and by *strong delusions* to seduce them from the truth, and induce them *to believe lies*, 2 Thess. 2.7,9—11. Such a *Mysterie*, as the *scarlet whore* carried in *her forehead*, the *Mother of fornications*, and *witcheries*, wherewith she bewitched and infatuated the inhabitants of the earth, Rev. 17.5. Or such a *Mysterie*, as those were, the Gentiles used in the sacrilegious services of their counterfeit Gods, which Clemens of Alexandria in derision of them said, might well be termed μυσήρια, quasi μυσ-τήρια, i. μυῶν τηρητὰ, *muscipula, mousetraps*, invented to take and hold fast silie people, like mice. nor indeed are these mens *mysteries* any other then meer *decipula, cheating gins*, contrived and set on purpose, by *cunning men*, as people commonly cal them, thereby to *entice, catch*, silie souls, simple creatures, such as Solomons harlot invites to her, Prov. 9.16. and by making their purses lighter to make their own pockets the heavier. In *protrept.*

But, Sir, suppose that our *English Preists* were all of such *shalow capacitie*, were all of them such *Wiseakers* in regard of you *Wizards*, that not one of them were able to conceiv or comprehend the abstruse *secrets* of your *Science*, is that the only reason why they *blame Astrologie*? Or were all those such blockheds and dulpated Dunces, who not *blamed* it only, but rejected, refuted, arraigned, and condemned it long before them? Or are they all such as in like manner condemn it at this day? Or was it their *ignorance* in the *sidereal science* that enduced them all so to do? To look back to *Antiquity*, another manner of *Antiquitie* then M. L. can shew for his *Magical Imageries*. And here not to repeat again what was before said of Anaxagoras: we shal ad of Socrates, in whose steps Plato precisely trod, only what Xenophon reporteth, that concerning *Astrology* or *Astronomy* (for he uses those terms promiscuously) being demanded his judgment, he gave his advice, that men should so far forth *exercise themselves in the skil of the Stars*, as to attain thereby to *an exact account of day and night, months and years*; and as use might be made thereof for *journey by land, or voyage by Sea*; *but for further curiosities* for men *to spend much time therein, he deemed not so profitable* (albeit saith Xenophon, he were in such things not unskilful himself) partly, because it might *withdraw a man from the skil of things more use-* *Memorab.* l. 4.

ful, and partly because it would *not be pleasing to the Gods, for men to be enquiring into those things, the knowledge whereof they had concealed, and reserv'd to themselves.* And as for those that out of *Platoes School* succeeded him. Endoxus, saith Tullie, *one of Platoes auditors, and one for his skil in Astrologie by the judgment of the most lerned without difficulty deemed the cheif in those dayes, was of this opinion, which he left also in writing, that unto Chaldeans in their predictions and desygnements of mens lives from the time of their birth there is no credit to be given.* Panetius also (saith he) *a prime man among the Stoiks* reporteth that Archelaus, and Cassander *the cheifest Astrologers of the age wherein he lived, tho in the other parts of Astrologie they excelled; yet this kind of prediction or foretelling by the Stars they used not; and those Astrological Predictions he himself also rejecteth.* Scylax also of Halicarnasse, *a familiar frend of Panetius, an excellent Astrologer, and a cheif man in the government of that City, repudiated all this Chaldaical kind of prediction.* Was it out of meer ignorance then that these men gave in their verdict thus against such kind of predictions? or was it out of any inability and incapacity to attain unto any *secrets in Nature*, that these our late upstart Wizards, who professe to proceed *in a natural way*, have now attained, but were then beyond those mens reach? or is it since their times, that those *good Angels*, Mr. L. speaks of, have *revealed these mysteries*, to such *holy men* as Mr. L. and the like?, of their rare skil in the genuine part of *Astrologie*, you hear what ample testimony and by whom it is given them. and if there be any other *Eleusinian rites*, or *Magitian Mysteries*, that these our Wizards exercise, dealing with the Divel in the dark, I suppose had they ben acquainted with them, being judicious men and genuine Artists, they would never a whit have liked the better of their concealed, covert, and counterfeit art.

De Divin. l. 2.

Ibid.

Ibid.

But come we down to lower and later times. Was Joannes Picus, that Illustrious Count of Mirandula, such a dul pate? or was it out of meer *ignorance* of their *profound mysteries*, that he *blamed Astrologie?* he was for his piercing wit and depth of judgment in most *Sciences*, styled in those times *the Miracle of the age* he lived in, and he wrote *twelve books*, yet extant, *against this Judicial Astrologie*. of which Jerome Savanarola, (how acute

acute and judicious a man, his works ſhew) gives this cenſure; *Qui Pici Mirandulani libros de Aſtrologiâ legerit & intellexerit, nec ſe Aſtrologiam irriſurit, dignus ipſe eſt, qui ab omnibus derideatur. He that having with underſtanding read Picus his books of Aſtrologie, derides not Aſtrologie, deſerves of all men to be derided himſelf.* Or is Claudius Salmaſius, one who in theſe times, for his extraordinary variety of lerning, as wel deſerves the *Title* given *Picus*, as either of the two Scaligers, Joſeph his Predeceſſor, or Julius his Father, either of whom ſome lerned men have ſo entituled, ſuch another *ignoramus* in this Wizards eſteem? who in his late elaborate *diſcourſe* of the *Critical Dayes*, and his *Preface* thereunto prefixed, hath ſhrewdly ſhaken the main foundations of their *Suppoſititious Science*; and it may juſtly be hoped, wil ſo utterly raze them, as that not onely no *coin*, but no *rag* wil be leaft toward the raiſing and reedifying of it, when he ſhal go on with his promiſed work in that Argument. *De triumph. cruc. l. 4.*

Mean while he hath ſufficiently diſcovered the vanity and looſneſſe of their grounds and principles, and evidently ſhewed, how deep he hath dived into theſe their ſo much vaunted of, and highly eſteemed *Myſteries*. Or was John Kepler, the Emperor Rodolphs Mathematician, ſuch a ſelie ſelow, and of ſo ſhalow a capacitie, that he could not reach their Myſteries? who charges them as *ignorant* and *unskilful* for the moſt part in regard of any exactneſſe in *the genuine* part of *Aſtronomie*, layes open at large the deepeſt of their *Myſteries*, diſcovers their errours and miſtakes in their own principles, that which Salmaſius alſo oft doth; yea writes as bitterly and tartly againſt them, as any other whoſoever, as hereafter ſhal be ſhewed: and freely profeſſeth, that being urged and importuned to write ſomewhat in that way, *his mind enured to Geometrical Demonſtrations, conſidering the unſoundneſſe and sagginesſe of their grounds, it fared with it as with a reſtive jade, or hed-ſtrong horſe, that coming to a ſlow, hangs back, and cannot by any beating or rating of his rider, be brought to ſet foot into it.* But to come home to our ſelves; and here to paſſe by all other; nor to recal the Lord Verulame, whom ſome lerned have conceived to be one ſpecially raiſed up to help to bring *Arts* and *Sciences* on in this latter age towards their *perfection*: and what. *De Nov. Stellâ Serpent. c. 11.* *Præfat. ad lib. cund.* Vid. Dr. Staughton in *Felic. Noviſ. Sec.*

what his judgment was of these sopperies and fooleries, ye heard before. That Noble Lord Henrie Howard, after Earl of Northhampton, was he also a meer Wiseaker, as well as all our Preists are! He treading in the same steps which that renowmed Italian Count before him had, tho undertaking a larger subject, in his *Defensative against the Poison of supposed Prophecies, grounded either upon the Warrant and Antiquitie of old painted Bookes*, (one of Mr. Lilies engins, or gins) *Expositions of Dreames, Oracles, Revelations, Invocation of damned Spirits, Judicials of Astrologie, or any pretended knowledge de futuris contingentibus, that have ben the causes of great disorder, and chiefly among the simple and unlerned people*, &c. He, I say, in that worthy Work of his, for elegancie of phrase and fluencie of speech, mixt with great variety of lerning and reading, very delightful to any lerned reader, as he hath evidently manifested how wel seen and versed he was in the writings of the *grand-Masters* of that *Mysterie*, and how wel acquainted with their abstrusest Doctrines, as also Picus before him was; so he hath with that eagernesse and vehemencie of spirit, together with such sinewie strength and force of reason, pursued this pretended *Art* of *Judiciall Astrologie*, that none of its *Professors* or *Patrons* that ever I could yet hear of, have had the heart, by any just *Replie* to turn face again upon him, or to make hed against him. And it is but a sory *Exception*, for Mr. L. to tell us, that *the Gentleman was learned, but never made it lesse appeer than in that discourse, intending to confute that subject, of which he knew very litle, and his book therefore was never thought worthy of answer*: a very handsome and easie put off, but any impartial lerned, that shal read the discourse, wil, I doubt not, conclude, that Mr. L. for this his censure *deserves*, as one of his Antagonists saith of him, *to ride blind Bayard*.

Preface to Worlds Catastr.

Hereby then it may appeer, that it is not our dul *English Preists* or *Presbyterians* onely, that *out of meer ignorance and incapacity find faule with their Astrologie*; but that other then they, such as for skil as wel as for their rank otherwise would have scorned to have M. L. one that lives by such cheating, and makes a trade of it, sit on the same foorm with them, have as vehemently opposed it, and as deeplie damned it as anie of those do.

For

For my self, I profes not to have any great insight into these *depths of darknesse*, nor do I desire to pry over far into them. Kepler assures me if I wast much precious time that way, I shall but *bonas horas male collocare*, *spend good houres to ill purpose*. and M. L. himself hath much discouraged me from attempting further in this kind, and made me utterly despair of doing ought therein with successe, when in the very *first* of his worthie *Astrological Aphorismes*, he intimates, that a man shall not easilie give anie *certain Judgment* in these matters, *unlesse he be naturallie wel affected to Astrologie*. which to this of theirs I confes I never was. Howbeit I was sometime an unprofitable hearer of M. Henrie Brigges, when he was *Mathematical Lecturer in St. Johns Colledge Cambridge*, and continued acquaintance there begun afterward with him, when I was *Preacher at Lincolns Inn*, and he *Reader at Gresham Colledge*, during which time repairing now and then occasionally to him, among other discours that passed between us, I desired him ingenuouslie to impart to me his judgment concerning this kind *of judicial Astrologie*, whereunto he returned a verie rounde and readie answer, that he conceived it to be *a meer System of groundlesse conceits*. and as M. L. saith of Ficinus, *that excellent learned Preist* is M. Ls. esteem; so shal I say of M. Brigges, that *excellent lerned Mathematician*, not in mine alone, but in the unanimous repute and report of persons of Prime note for Skil in those *Sciences* both at home with us and abroad. *I esteeme the opinion of M. Brigges more than of a thousand Lilies, and Naworths, and Bookers, and the rest of that rank and rabble.*

De Stel. Serp. c. 2.

Pag. 60.

I shal conclude with the Verdict of M. Henrie Bullinger; the rather to shew that they ar not the *Presbyterians* onely, that have an ill opinion of *Astrologie*, or ar ill affected thereunto: He was a Minister of no smal note in the *Helvetian* Churches, who had not in his times admitted the *Presbyterian Government*, nor do, for ought I can hear or learn, to this day. His verdict, which you may find in his *Commentarie* on Jer. 10. 2. concerning this Kind of creatures is as sharp as short, this in plain down right tearmes.

Astrologos, Impostorum omnium maximos; that *these Astrologers ar of all Impostors the greatest*: And we may indeed say wel

wel of the trade they profeſſe and practiſe, as Tullie of that of the Sortiaries, whom he yoaks together with the Chaldees.

De Divin. l. 2. *Totares eſt inventa fallaciis, aut ad quæſtum, aut ad ſuperſtitionem, aut ad errorem. It conſiſts all offallacies, invented, either for gain, or for ſuperſtition, or for maintainance of ſome error.* Nor can it chooſe but much ſad the Spirits of thoſe that trulie love and Sincerelie fear God, to ſee the *profeſſed Practiſers* of ſuch *Impoſtures*, who in former times had wont to lurk & skulk in corners, like Bats and owls, night birds, ſhunning the light, for fear of being called in queſtion, and undergoing ſuch publik civil cenſures, as ſome of them ſometime did, ſhould in theſe pretended and profeſſed times of *reformation* take that boldnes to themſelves, not onelie, as ſome of them, *to paſt up papers upon poſts*, therein profeſſing to help people to goods loſt again, to tel if a ſervant be run away from his Maſter, which way he is gone, thoſe that intend mariage, whether their matches wil be ſuccesful, ſuch as are bound to Sea, whether their Voyage wil be advantagious, thoſe that have frends at Sea, or beyond Sea, where they are and in what condicion, and when they wil return, &c. and all this by the Stars (that which I ſince find M. L. alſo to profeſſe publickelie in print) but to *dedicate to the State* it ſelf, as this man preſumes to do, writings ſtuft with the like ſtuf for the nature of them, but ſoaring aloaft in an higher ſtrain, *Fortelling the fortunes of whole Countries and Kingdomes*, and endevouring thereby to enduce, if he may, thoſe that have the rains of *Government* in their hands to Patronize theſe his *impious impoſtures*, and taking upon him to direct them what courſes to take in the managing of *State* affairs. Whereunto he may be thought to have ben the rather encouraged, becauſe he ſaw his elder Brother M. Booker, whome yet he hath now got the ſtart of, ſo far forth countenanced by the *State*, as to be inſerted into the liſt of the *Licencers* of ſomewhat the like books. and in ſome *Verſes* therefore prefixed to this his Black Booke he makes his Brags, that they have *leav* now *nudis Verbis*, in *naked words*, or plain terms, *to ſay that which before ſave in dark riddles they durſt not.* and elſewhere that the *Land doth now begin to abound with Aſtrologers*, as Judea did with Soothſayers, Eſay 2. 6. which made God to forſake his people. He tels us in

Preface to England. Prophet Merlin.

his

his late *Merlin*, that this is *Vox populi all over the Nation*, (hath he that also by the *Stars*? if so, why is it not rather, *Vox coeli*? if not so, he is out of his element) *that no good can be expected, while Preists meddle with State-affairs, or any of the Preisthood* (ye see whom his gal is most against, the *Preisthood* as he terms it, that is, the *Ministerie*, in general) *are directing and counselling the Parliament or Councel of State.* But I suppose, it may much more truly be said, that it is rather the general sense of those that are truly religious throughout the whole land, and that this their sense is *Vox Dei*, being grounded upon his wil revealed in his Word, that litle good succesſe can be expected in *State-affairs*, if the Governers thereof shal patronize such as these are, whose courses are so repugnant to the rules of Gods Word, or shal advise with them, as Saul did with the *she-wizard* at Endor, making use of them as *Pilots*, to direct them what course to take in the steering of *State affairs*, in these stormie and turbulent times. I never heard, or found it before, either in *Holy or Prophane Story*, unles it were in some professed enemies of Christianity, that any *Prince* or *State* were taxed for advising with *Gods Ministers*, in the settling of affairs for the publik good; but for refusing to hearken to them, and consulting with *Witches* and *Wizards*, and *Stargazers*, and *Fortune-tellers*, and *Magitians* and *Prognosticaters*, I find divers both in *Holy Writ* and other *Writings* reproved and condemned, and their giving heed to such noted, both as an occasion of their misgovernment, and a main cause of their overthrow.

Now I make no doubt, if ever this *Debate* with him have the luck (good or bad, I say not) to light into his hands, whether he shal have the patience to read it or no, he wil in some one of his next *Rabblements* tel his Reader, that it is nothing but an other *puddle of malice and non-sense*, as the former was: or if his last breath be once breathed out that sits on his lips, when ought of his is got abroad, as he doth of Mr. Chambers, that *the old worm-eaten Canon of VVindsore was killed with very greif upon such a Lesson as was returned him in answer of his follie.* for that is his usual manner of *Refutation*, in dealing with all that write ought against him; as ye may see in the *Entrie* of his late and last *Birth*. Wherein he saith indeed, that *the good hand of God* (so litle regard hath he to take that dreadful name up in

vain) *hath vindicated him from all the calumnies and aſperſions caſt upon him.* which how, or what way the Lord had done, when he wrote this, is ſuch a *myſterie*, as for my part I muſt acknowledge my ſelf ignorant of, as wel as many more beſide my ſelf. But when he ſhal make it appeer unto us, that God hath ſo *vindicated* him from the charge of ſuch things, as have ben objected againſt him and his cheating trade, as he *vindicated* his ſincere ſervant *Job* ſometime from the wrongful cenſures of his miſtaken frends, and his renowmed *Prophets Eſay and Jeremie* againſt their adverſaries and oppoſites, and wil one day *vindicate* all his *Elect*, all his *faithful followers*, thoſe his *Miniſters* and *Meſſengers* among the reſt, whom this wicked wretch hath ſo unworthily traduced, and ſo undeſervedly calumniated; when, I ſay, he ſhal be able to make it appeer unto us, that God in ſome ſuch or the like manner hath *vindicated* and cleered him from the charges commenced againſt him, (which I beleiv he wil then be able to do, when he ſhal be able to prove that ſome *good Angel* from God taught him and his *great-great-grandfather* Merlin, their pretended skil and profeſſed trade) we ſhal then freely profes our ſelvs guilty of *impiety*, unleſſe we juſtifie him whom God hath ſo acqited. but unles he ſhal ſo do, we ſhal juſtly take liberty to charge him with a further *impiety*, in preſuming to father ſuch an act without ground upon God, and therein abuſing his dreadful name. Mean while, how he hath there *vindicated* himſelf, is as ſoon there ſeen, as by him roundly and readily, but frivolouſly and ridiculouſly done; to wit, to give you a taſt of it, (tho enough to turn a ſtrong ſtomach) by telling his Reader only, that *thirty thumping Presbyterian Preists* did all in *one day* in ſo many ſeveral *Sermons* (belike he hard or read them all) *belch out ſomewhat of Nonſenſe againſt him and his trade*; that *the Ghoaſt of John Vicars, the Vicar of Fools came tumbling out in print for Tom dunghil*: that *in* 104. *Verſes of a vodled Elders, who ſo ſhal find half a line of ſenſe, ſhal be to him great Apollo*, &c. that *one* of his adverſaries *hath ſtolu almoſt all his book out of Agrippa de vanitate ſcientiarum*: (*almoſt*, we ſay, *ſoves many a lie*; but I much doubt it wil not this) that *another ſteals all he hath from one Melton*: a moſt notorious untruth, onely becauſe he hath adjoyned to his own work *Mr. John Miltons Figure-caſter*, as he hath done *alſo Mr. Perkins his*

Job 42. 7, 8. Eſay 50. 8, 9. Jer. 20. 11. Rom. 8. 33. Pſal. 37. 6.

Prognoſti-

Prognosticater. (and he might have done wel to remember that that *second* felow hath sufficiently confuted the main pith both of Sr. Chr. Heydons large discours, and Wil. Ramsies reply in defence of Dr. Holms, both which forsooth begin with Mr. L. to draw down their *black Art*, not from the good *Angels* alone, but in a farther fetcht frivolous and groundlesse descent by *Adam*, *Seth*, *Enosh*, from God himself:) that *a third is a Homely Sermon*, (Dr. *Homes* is the man whom he is pleased thus to play upon) *a worthlesse sheet or two of paper, fit to be patronized by my Lord Mayors horse*. Perkins *a perverse peice*; Chambers (as you heard before) *an old worm-eaten Canon*. the Lord Howards a *Work not worth an answer*. And ar not these, think we, very sound *Vindications* and solide refutations? enough to stop any mans mouth from gaping any more over an ovens mouth, or over an open grave rather, that contains nothing but filthy Carion, and sends out nothing but vile stench. But thus you see how like the *vapouring Souldier* in the *Scene*, as a second *Pyrgopolinices*, the man can with one blast of his noysome breath blow away a whole *legion* of *Antagonists*. Howbeit, tis a very sory and selie conceit for him to imagine, that a litle such rifraf, or a few such scurrilous sqibs wil serv to vindicate his credit, or wipe off any the least speck or spot of those foul aspersions, that have deservedly taken hold of him, and stick still fast by him, in the minds and dooms of any endued not with reason and religion only, but even with civility and common sense. As for mine own, either this or the former; howsoever he shal think good to deal with them otherwise; I shal advise him now as a frend, that he take heed how he make any mention, or have any word, of *the good Angels* he told us *were the first Teachers of his Trade*. For I can assure him, there ar not a few of the mind that he is as wel able *to eat a whole cart-load of lies*, as to make his word good concerning those *good Angels*, by any sound proof or authentick record. But their shalow capacities, it may be, ar not able to reach the vast extent of Mr. L. his abilities, or to conceiv, what great matters, especially by the help of such his *good Angels*, he is able to effect. And if he can do it, and wil be pleased so far to condescend to their weakness, as to do us the favor, to make his power herein to appeer, I do assure him on mine honest word, that when he shal have so done, I wil both solemnly recant all that I have written against him,

Pref. to Eng. Proph. Merlin.

and by this my preſent hand-writing oblige my ſelf, never to open my mouth any more to ſpeak an ill word of him. Meanwhile, if he ſhal find, that either by his own skil, or by any ſuch aſſiſtance, in a work deemed ſo weighty and in other mens eyes ſo difficult, he is of force ſufficient, to make that his *aſſertion* good, mine inſtant reqeſt then is to him, that it may be one with the firſt of his next Herculean labors, to do it, for the maintaining of his own credit, that avers it, and the repute of his *Art*, which for want of better grounds, is by him founded upon it, and the gaining of a *Proſelyte*, yea of many an one, I doubt not, to his *Profeſſion*, if the thing be once atcheived.

Now if it ſhal by any be demanded, how it comes to paſſe, that this *Vindication* of mine *Annotations* came no ſooner abroad, and why like *Homers Lita* it lags ſo long after M. Ls. *Ate*, that hath ſo blaſted it?

To this I anſwer; Firſt, as in the *Entrance* into it I formerly intimated, it was long, being confined and mured up, as I ſtill am, ere I heard ought of Mr. Ls. ſnarlings at my *Notes*; ſome ſpace of time after that, ere the *Book* came to my hands; and when upon view of it, I found that for *Anſwer* to it, I was put off to ſome *Nameles Autor*, or *Autors* that were to come out: and yet a longer time, ere by enqiry of frends I could come to be enformed of any of them that had appeered in print, much leſſe to gain the ſight of their works. Mean while thoſe that know, what the ſtate of my family then was, partly by a greivous and tedious malady, that having long afflicted my deer conſort and faithful yoakfelow, was then grown to an height with her; and partly through her deceaſe enſuing thereupon, that filled my heart with much greif, and my bed with many cares, wherewith in times paſt, while ſhe enjoyed life with health and ſtrength, and I her, I was altogether unacqainted, wil eaſily gueſſe, how litle mind, ſo affected and diſtracted, I might have to mind ought of this nature. Beſides that, I had other irons in the fire, that I was to look after. I had ſome Works of better uſe, I hope, in the Pres, both here in the City, and elswhere, which are now abroad: the one whereof drawing then neer to the birth, a new task unexpected, but by others much deſired, that it might more compleatly came forth to the light, and be the more uſeful, when it came out, I cannot ſay, interrupted me, in the midſt of my work, but enforced me to

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lay it aside, having not as yet made any great progresse in it, until that were dispatcht. These *remoras* either keeping off at first, or breaking off afterward, together with mine own weakneſſe, ſlacking my pace, and the want of a Scribe that might have furthered the diſpatch, as alſo the work it ſelf growing under my hand, while one thing fetches in another have much retarded the finiſhing of it. And yet may it well come abroad timely enough, in regard of the *Subject Matter* that this man handles in this *Book*, wherein he falls foul on me and my *Notes*; to free mens minds from ſuch frivolous frights and groundles fears, as he ſeeks to poſſeſſe them with, from the ſeveral *Eclipſes* that have faln out this yeer, and that eſpecially of the *Sun*; ſince that he withal enformed us, that theſe *Eclipſes* begin not uſually to work theſe their *diſmal effects* till *eight moneths* after, and then continu for a *two or three yeers*, or ſo long as theſe their deſigners liſt. So that the main matter of thoſe fals fears, which he would affright people with, being as yet moſt of it come, according to his computation, the work comes ſeaſonably enough, if it ſhal prevail with any, by the diſcovery of the vanity of the pretended cauſes thereof, either to preſerv them from entertaining ſuch fond conceits, or to purge them out, where they have ben entertained already. And ſo I ſhall paſſe from *Mr. W. Lilie*, to *Mr. John Swan*, one, it ſeems, of his *Advocates*.

THis *Sermon* of *Mr. John Swan* (a man to me otherwiſe utterly unknown) *on Jerem.* 10. 2. I had not ſo much as once looked after, much leſſe medled at all with; had I not ben advertiſed by Mr. Lilie, in his *Preface* to his *Black Book* dedicated to *the Common Wealth of England*, dated *March* 10. *from his Corner houſe over againſt Strand-bridge*; as ſome other formerly, *from the three Flower delices neer Somerſet houſe, in the Strand.* (for it concerns thoſe that drive his *Trade*, to make it known where they dwel to tice *Cuſtomers* to them) that *the Annotater ſhould have ere long the judgment of abler Diviners then himſelf, and to better purpoſe on that Text.* nor could I by help of frends, and their ſedulous enqirie, gain the notice, or attain the ſight of any, that had, ſince that time of Mr. L. his menacing prediction, publiſhed ought to that purpoſe upon that Scripture, ſave

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this of *Mr. Swan*, on which also it was long ere I lighted. Him therefore I deemed to be one at least, if any more uncertain, foretold should be Mr. L's. *Advocates* or *Patrons*, unto whom as having undertaken the defence of him and his cause committed to them by him, against mine *Animadversions* on that portion of Scripture, I found my self by him there referred. That which the rather I had cause to believe, because I found his discourse concurring with a passage concerning the same Scripture by Mr. L. related out of *a Nameless Autor* much magnified of him, whose work yet, be it *Sermon*, or *Commentarie*, or what ever els, whether it ever saw the publick light, is to me as uncertain as what is at this day done at Rome. And if it be so, as may most probably be deemed, it may seem, that either M. L. about that time did by the Stars foresee, that *such a Sermon on such a Text* should be *preached on the* 28. *of March*, and should afterward come out in print; or else that Mr. Swan before that time having penned it, and destinated it to that day, did tender a Copy of it to M. L. his Client, (as Lysias did an *Apologie* to Socrates penned for him, to make use, if he thought good at his Trial) with a purpose to dispose of it, as he should either like or mislike it. With this *Sermon* of Mr. Swans therefore, and that parcel of that other party, whom M. L. so highly extols I shal deal in this present *Discourse*, as with two of M. L's. either *Patrons* or *Advocates* made choise of by him, to maintain him and his cause, against whatsoever in that *fruitles and senseless Annotation* (as Mr. L. styles it) which I yet am not ashamed to own, may concern either. wherein how they have either *acquitted their Client*, or *acquighted themselvs*, the seqele shal shew.

Laert. l. 2.

In Mr. Swans *Frontispice*, he entertains his Reader with this *Lemma*, *Multis reprehendunt, pauci intelligunt*. *Many reprehend; few understand*. Wherein he doth but sing over again his Clients old Cuckows song, so oft by him chaunted and cackled, in the self same tune, tho in a divers toung, that *many blame Astrologie for want of capacitie*; and *meddle with what they understand not*. and in precise terms with Mr. S. *an Art reproved by many; understood by few*. Nor make I any doubt, but that both M. L. the *Client*, and M. S. his *Adversary*, do both hold the *Annotator* without the verge of those *few*, that *understand* their *Arts*, and are *capable* of their *profound Mysteries*. Howbeit this *fear-crow* set up in the Entrie (which I deem no other then as *the pillure of a*

Preface to Eng. Prophet Merlin.

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massive that one is by Varro reported to have set up over the porch of his house, with a *Cave Canem, Beware the Dog*, under it, to fright folks from offering to open the door, or daring to enter, shal not a whit deter me from setting foot over the threshold, to see what is in the house. the rather for that this being *a Sermon* (as may seem) prepared for, and preached unto a popular Auditorie, it contains (I presume) such matter as the *Hearers* might understand: otherwise to what end was it, to reqire their presence, trouble their ears, and tire out their patience, with treating of that to them, which they were unable to apprehend? and if it were such as they might understand, I hope I may, as wel as some at least of his *Auditors*, be able to understand what he here saith. Var. *Rumenid.* vid. Popin. *ad eund.*

Where first, letting passe all curious debate, about the several *versions*, and the more accurate *Grammar Analysis* of the *Text*, whereof in the *Annotation* hereunto annexed enough; we shal take at present what M. Swan gives us, and we are both agreed upon. He saith aright, (for he renders a good reason for what he saith from the words of the *Text*) that the Prophet in these words, *Be not dismaid at the Signs of Heaven*, doth speak, *not of an active fear*, as *fear* is put oft for *Worship*, or of *the Worshipping of the Stars*; whereof he entreateth at large in the words ensuing; but of such *a passive fear and consternation*, as might arise in, and seiz on, mens minds, from *the apprehension of such sad, disastrous and dismal events*, as might be *presaged from the motions, configurations, risings, settings, aspects, apparitions, occultations, Eclipses, conjunctions*, and the like, *of the Stars*, and of such *direful effects*, as from their *maligant influences* are threatned, even unto *the subversion of States and Kingdoms*; all which as the *Chaldeans* in those daies took upon them thereby to foretel, so do our *Wisards* also at this day; that is, in plainer terms; of fears arising from the dictates and predictions given out by such; and consequently, that the Prophet speaks here, not of *Idolatry*, but of *Astronomie*, or *Judiciary Astrologie*. Pag. 5, 6. Pag. 15. Pag. 18.

So that by Mr. Swans grants, we have gained thus much ground against some other Patrons of this profession and practise, Sr. *Christopher Heydon*, and *Caspar Sanctius* a Jesuit, who to keep off the dint of this Text truly interpreted, which they were altogether unable otherwise to avoid, would fain turn it

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the other way; which M. S. hath wel ſhewed that the words wil not admit.

Mr. L. therefore was not ſo wel adviſed in making uſe of this Advocate, he might have done much better, to have conſulted with his Brother Booker, *who*, he ſaith, *hath for ſo many yeers maintained the reputation of his Art almoſt then utterly decayed by his own vertu and abilities.* (*ſic mutuo muli.*) he could have enformed him, that the genuine ſenſe of the place was, as in ſome company not long ſince with much confidence he is reported to have avowed, that by *the Signes of the Heaven was here meant, ſuch figures of the Stars, as the Heathen uſed to draw or carve upon trees, and did thereby worſhip them.* that which would have ſtood Mr. L. in a lide better ſtead, then ought that either of his two *Advocates* here ſay.

Epiſt. before Worlds Cataſtr.

But to leav M. Booker with his novel Interpretation, to ſleep a while longer upon it, if ſo be he may dream ſome ſecond fancie a litle more probable then this his frivolous conceit; and return to Mr. Swan. We deny not, but willingly embrace, what he further ſubjoyns, that ſuch *paſſive fears* here ſpoken of *drive ſuperſtitious perſons oft to an adoration of the creatures, from whom they fear and expect ſuch diſmal events and diſaſtrous effects.* and ſo Nicias, as hath ben already before ſhewed, *trifled out his time in ſuperſtitious and idolatrous rites*, upon *an Eclips of the Moon*, to avert ſuch diſmal accidents as thereupon, by his *Magitians their ſuggeſtions*, he had fancied to himſelf. and Alexander, as M. S. alſo relates, upon the like occaſion, *ſacrificed to the Sun, Moon, and Earth*; thereby to divert that evil, which the Eclips might portend, or rather to ſatisfie thereby the ſuperſtitious minds of his people, from whom thoſe cunning *Gypſees*, as Curtius obſerv, would by all means have concealed the tru cauſe and nature of that occurrent. And from this obſervation of M. Swan it may wel be further inferred, that ſuch vain apprehenſions of *diſmal effects* by *Eclipſes* and *malignant aſpects* of the *Stars* portended, as they fil mens heds with *diſmaying fears*; ſo they lead them into *ſuperſtitious conceptions* that produce *practiſes* correſpondent: and that conſequently *Judiciarie Aſtrologie* (at leaſt as it was then profeſſed and practiſed by the *Chaldeans*; from whom by a lineal ſucceſſion it hath ben derived unto our *Wizards*) doth pave a plain and proclive path to Idolatry; and it is not therefore without cauſe that our Prophet here doth ſtep immediately from the one to the other, paſſing the ſelf-ſame verdict of *Vanity* upon either. Verſ. 3.

Pag. 6.

Thucyd. l. 7.

And

And here, I hope, it will not be deemed amiſs, or out of the way, to inſert the judgement herein of a great and eminent *Aſtronomer*, or *Aſtrologer*, call him whether of the two you pleaſe. John Kepler the Emperors Mathematician, in his *Treatiſe* of *a New Star* diſcovered *in the Foot of the Serpentarie*, *Chap.* 14. hath this paſſage: *Moſt kinds of Divination among the Heathen were botomed upon this foundation, that by Dreams, by the entrails of beaſts ſlain for ſacrifice, by the occurrences of ſome creatures, by monſtrous births, by thunder and lightning, by tempeſtuous winds, by extraordinarie inundations, by earthqakes, by celeſtial prodigies, comets, and the like, the Gods were deemed to give men anſwers, and the power and direction therefore of theſe creatures or occurrences, whereby ought in that kind was ſignified, was tranſcribed to thoſe Gods, who thereby were deemed to diſcover their mind to men. But on the other ſide, if it were made to appeer, that the motion or apparition of creature or occurrence ſuppoſed to portend ought, did proceed from a natural cauſe, ſo as there was no ſuſpition of a ſupernatural gubernation or direction, they were freed from any further ſolicitude of mind, and compoſed themſelves to quetnes: unles peradventure ſome natural connexion were found between the ſign and the thing ſignified, for diſpoſal whereof there were no need of any free and reaſon-uſing cauſe. From the neglect of this foundation ſprung up a great part of Aſtrologie, or ſuperſtitious divination from the Stars. For when many ſtrange ſigns had bred a belief, that the Gods did by ſuch ſpeak unto men; unskilful perſons began promiſcuouſly to tranſcribe, whatſoever came to paſ in the Heavens, unto the Gods free diſpoſal, and to make an omen of it: eſpecially if by the noveltie or raritie of it, it did much amaze their eye-ſight, as the Eclipſes of*

Impreſ. Pragæ an. 1606. in 4°.

the Luminaries, and the Conjunctions of manie Stares. VVho if they had at first well weighed, or duely considered, that all these things ar brought about by a set Law, or course of Nature, then they would either have sought in Nature a connexion of these celestial occurrences with those events that ar wont to follow thereupon, or if they could have found none, they would not have fallen into this lightnes of belief. But others proceeded to worse matters, from foolerie to impietie. For when they saw that the motions of the stars depended on a natural necessitie, they brought in a new device; not that should freely conform and frame the motions of the celestial bodies; but that should in an exemplary way make use of their motions in framing and administring humane affairs. Hence came those many thousands of Star-sprites, (far beyond the number of Mr. Lillies *seven Planetarie Angels*, which from Trithemius and Napeir he told us of: and indeed why should not the rest of the *Stars* have their *Rulers* as well as the 7. *Planets*?) but *more truly* (saith Kepler) *Legions of infernal Devils, unto whom this execrable Magike falsly termed celestial, taught men to offer certain sacrifices, powr out certain prayers, keep certain feasts, light Tapers on certain Planetarie dayes and houres, and wear garments of same peculier colour By this means came at length to be averred, the Devils themselves being their fellow-workmen therein, those most fooliſh and ridiculous Decrees of the Astrologers concerning the Houses and Dominations of the Planets. It were expedient at length to grow wise again. The first inventers of these trifles were not so unskilful as we blamed those before. impietie brought in this skil. But you Christian Astrologers ar verie children to them; when letting goe the kernel, ye*

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hang about the ſhell, when ye imbrace the body, leaving the ſoul, when without Magik ye exerciſe this fooliſh triſling Aſtrologie, that makes uſe of the Planets houſes. (alone, I ſuppoſe, he means, without making uſe of thoſe *Inhabitants the Star-ſpirits*: which error I hope, Mr. Lilly in his Novel way hath reformed) *well fare ye, that can ſo waſh a lether pilch, that it ſhall take in no moiſture.* Thus he; whome the rather I cite thus at large, partly becauſe his works are not ſo obvious; and partly becauſe he is one, againſt whom that *Exception* will not hold, that he blames and condemns Aſtrologie, for want of capacitie to underſtand it, or for ignorance therein: as alſo becauſe in this paſſage of his we have divers points hinted, that may be of much uſe in our future diſcours and debate, as:

1. *That things deemed to come beſides the cours of nature were uſually deemed ominous.*

2. That *when known to come in a ſet cours, as eclipſes and conjunctions of Stars do, they uſed not to trouble any underſtanding mans mind.*

3. That *through want of skil or regard to diſtinguiſh between the one and the other, men came to have promiſcuously a like conceit of either, and to deem Eclipſes and conjunctions of Stars ominous.*

4. That *ſome hence took occaſion to draw people to impiety, by making them believ, that their were certain Spirits, or inferiour Deities attending theſe Stars that did by them diſpoſe and order humane affairs; and taught them therefore to worſhip them; the ſtudy whereof was termed celeſtial Magike.*

5. That *hence ſprang that fooliſh and ridiculous Aſtrology of telling mens Fortunes by the Planets and their houſes.*

And lastly, that *it is as fond a thing to imagine that any man can practise this kind of Astrology without some Magical superstition, as it is to undertake to wash a lether pilch and not wet it:* Yea that *there can be no use of the one for such ends and purposes as by them it is applyed unto, unlesse the other also be admitted, which is the very spirit and life of it.*

But to return to Mr. Swan again: wherein he and we agree here, ye have heard: to wit, that *they should not be affraid or dismaid at the signs of Heaven, that is, the Stars, in regard of such evil and dismal presages as the Chaldean Astrologers from the Conjunctions, Oppositions, Motions of them, &c. endeavoured to posses their minds with.*

Now the question is, what the reason should be, why the Prophet; or God rather by the Prophet, would not have his people to be *affrighted and dismaid at the signs of Heaven.* And here Mr. Lilies two Advocates and we part: For passing by the reason expressed in the Text, they suggest us other reasons to justle that out. Not, *J.S.* Pag. 10 Pag. 14. Pag. 9. saith the one of them, *because they did not portend such sad matters, or produce such sad and dismal effects*; (Take that away, and the very ground of their Art is clean gone) that which *they have from God, on whome his people are taught to have their trust so firmly fixed, that whatsoever disaster the Heavens in the cours of nature should at any time threaten unto them, they ought not to fear it.* Pref. to Antenten. And saith the other, *The scope and drift is, that they shou'd not so stand in aw of them, as the Heathen that looked no higher then the Firmament, and not knowing the God of Israel that overrules all, so feared them, as if there were no way to escape them.* Ibid. To which purpose is also added, that *the Chaldean Astrologers held, that such things came to passe by a kind of*

fatality,

fatality, which ours do not: and *Oſiander therefore ſayes, that Aſtrological Predictions are not to be condemned, if they be eſteemed but as conjectures, not as certain Prophecies.*

But, firſt, are theſe things the les to be *feared of Gods People*, becauſe *God hath an hand in them*, and they come by his appointment? for ar they not tokens then of his wrath? and doth he not then by them preach as much to the Sonnes of men, and more ſpecially to his people?

It is moſt tru, that Auguſtine wel obſerves, that *Signa verba viſibilia, verba ſigna audibilia. Signs ar as wel viſible words, as words audible ſigns.* and unto *ſigns* therefore is a *Voice* aſcribed; Exod. 4. 8. and by the *rod* is God ſaid to *ſpeak* as wel as by the *word* to the *underſtandings* of thoſe that are ſpiritually *wiſe*. Mic. 6. 9. Jer. 9. 12. *When the Lion roares, who feers not?* ſaith Amos c. 3. 8. and ſhal *God* then *roar from heaven*, Amos. 1. 2. and men not *fear*, yea not *exceedingly fear and be diſmaied* here on earth? Pſal. 76. 8. *De Doct. Chriſt. l. 2. c. 2. & De Magiſtr. l. 1. c. 4.*

Yea, but *Gods people muſt not fear* ſo much, tho others ſo do.

And do we not find it in Gods Book made a note of *Gods children*, ſuch as *fear God, and even tremble at his word?* Ezr. 10. 3. Eſay, 66 2. The difference is very obſervable noted in Jehoiakims time, between the *Princes* of Juda, that were not yet ſo obſtinate in evil, and the *King* with his *Courtiers* wholy abandoned thereunto; upon the reading of thoſe dreadful denunciations by Jeremie delivered and compiled, by Baruc penned and publiſhed in the hearing of either; it is ſaid of the former, *they were afraid, as wel the one as the other*, as wel the better as the wors ſort of them; Jer. 36. 16. but of the latter tis related. that *they were not afraid, nor did rent their garments*, as was expected they ſhould have done. verſ. 24. And its tru therefore that Bernard ſaith, *Soli filii iræ iram non timent. Its a note of a child of wrath, not to fear Gods wrath*; not to ſtand in aw of his *Fathers Rod*, not to tremble when he hears his Father threaten. as by theſe *ſigns* theſe men ſay he doth, or when he ſeeth him about to take the rod in his hand, ready therewith to lay about him. Yea the truth is, when judgements ar by God or from God denounced and threatned, they uſually *fear moſt*, that have *leaſt cauſe to fear*. When God threatned by a deluge to drown the whole world, it is ſaid. *Noah feared*, who was to be ſaved; Heb. 11. 7. but likely it is, as one of the Anci- *Epiſt. 256.*

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ent ſaith, that the wicked of the world, who were thereby to be deſtroyed, ſcoffed at him and his ſonnes that laboured with him in the building of the Ark, noted as an effect of his *faith* and *fear*, imagining, and it may be telling them to their faces, that *they ſhould ſooner come to ſee them by toiling ſo drownd in their own ſweat, then they to ſee them drownd in ſuch a deluge as they feared.* David, *a man after Gods own heart*, 1. Sam. 13. 14. ſays to God of himſelf; *When thou takeſt away the wicked of the world, like dros; tho I love thy teſtimonies*; yet *my fleſh trembles for dread of thee, and I am afraid of thy judgements.* Pſal. 119. 119, 120. I might ad religious Joſias his *veſt rent and heart quiled* at the hearing onely of the menaces out of Gods Book therein recorded by Moſes. 2. King. 22. 11, 19. But I ſhall with a lively repreſentation of *a dread* accompanied with a ſtrange *conſternation of ſpirit*, as by the *ſymptomes* of it may appeer, cloſe up this paſſage. Upon a dreadful *Viſion* of future events repreſented to the Prophet Habakkuk, *when I heard it*, ſaith he, *My bellie quaked, my lips qiverd, rottennes ſeized upon my bones, and I trembled as if the ground had ſhooke under me.* Hab. 3. 16. Was not this think we, *a diſmaying fear*? or was it not ſuch as might well have ben expreſſed by the word uſed here in the Text? Yet neither is the Prophet reproved for this his ſo great fear: nor can any man juſtly be condemned, if on the like occaſion he be ſo affected as he was.

Baſil. Sel. *orat. in Nat.*

Nor is ſuch a meaſure or manner of fear, inconſiſtent with a firme conſtant relieng upon God for a never fayling ſtay and a gratious iſſu; nor doth neceſsarilie implie or import *a diffidence and diſtruſt* of Gods providence, or promiſes concerning ſuch ſuccor and ſafetie, or ſuch protection and proviſion, as God hath by his Word engaged himſelf for, unto thoſe that be his, as in Habakkuk by his own ſincere and ample profeſſion there ſubjoyned, it doth evidently appeer. Verſ. 18.

Neither therefore doth the *term* here uſed infer any neceſſitie of *diffidence and diſtruſt*. Nor ar the places fitlie produced, as parallel to this, ſo taken as themſelves would expound it; wherein Gods people are incited *not to fear death*, when they are called to give teſtimonie to Gods cauſe, and to ſeal the truth of it with their blood, Matth. 10. 28. There is a vaſt difference between death threatned by man for our ſticking cloſe to God, and death denounced

Pag. 10.

denounced by God for our slipping aside from God, in whole or in part. there is matter of *worth, valor, grace, honor, joy, and glorification* in the one, 2. Thes. 1. 5. Rev. 12. 11, Phil. 1: 29. Act 5. 41. Phil 2. 17. Rom. 5. 3. matter of *wrath, disgrace, shame, grief, horror, and confusion of face and spirit* in the other. 2. Sam. 24. 1. 1. Sam. 2. 30. Psal. 44. 13. Ezr. 9: 6. Jer. 9. 1. and 4. 29. Ezr. 9. 15. Jer. 23. 9. Dan. 9. 7, 8. David was *afraid of the sword of the destroying Angel*, and it had ben an height of impietie far above the sin committed by him in numbring of the people, not to have ben *sorely afraid* of it, knowing whose sword it was, and for what cause it was unsheathed. 1. Chron. 21. 16, 30. Pag. 12.

Nor ar the *signs* foreshewing the neer approach of the last day, Luk. 21. 28. no more then such as gave assurance of the speedie ruine of Babylon, Jer. 51, 46. (the ful *redemption* of Gods people depending upon the one, as their temporal *deliverance* out of captivitie on the other) to be paralleled with such *signs* as give warning of Gods wrath here to be executed upon people for their wicked carriages, whether in way of vengeance and judgement, or of correction and chastisement; and that upon Gods people sometimes, as wel as upon others; Amos. 3. 2. yea even upon *good and bad together*. Ezek. 21. 3. Its no reason therefore to imagine, that God should forbid his people to be *affrighted* with such *signs of Heaven*, as do from Heaven denounce such dismal judgements ready to be inflicted upon people for their sins. Yea tis rather to be expected, as a thing justly required, that if nations more *remote* from God, as wel in heart, in regard of their ignorance of him, as in distance of space from the place of his special residence, should be *afraid* of such tokens of his displeasure; Psal. 65. 8. then surely they that are a people in either respect neerer unto him, much more. Psal. 147. 19, 20. and 148. 14. Jer. 5. 22.

Again, for what they subjoyn, of a conceit, that Heathen people should have, of *the unavoidablenes of the Evils by these signs portended*; and of *the fatalitie*, whereby *their Wizards* held that they fel out. J. S. pag. 9. Pref. An. ten.

I demand; do not *our Wizards* hold and profes as much? or do not such *conceits* flow and folow necessarily from the grounds that they maintain?

For, (to let pas that *our Wizards* themselves forbear not the term of *Fate*) if we shall take the word *Fate*, or *Fatum*, in a large sense See Lilies *Dark years* p. 55. and *Title page to worlds Catastr.*

sense, according to the *Latine* notation of the word. *Fatum à fando*; *Quid aliud est Fatum, quam quod de unoquoque nostrum fatus est Deus?* saith Minutius in *Octavio*. *What is Fate else, but what God hath spoken concerning every one of us?* whence one of our own Poets; *Fatur, & est fatum. What God speaks, is Fate.* And do not *our Wizards* hold, and these also their Patrons, that God by these *Eclipses, Conjunctions* and *Aspects* speaks to us, and foretels us such sad and dismal matters, as they affirm them to portend? So Mr. Lilie, in his *Black-Book*; *When any memorable Eclips happens in Aries, God acquaints us with what good or evil he intends us neer upon those times.* And in his *New Diurnal*, such and such *Conjunctions* and *Eclipses*, are styled *Messengers of Gods wrath.* Nor doth Mr. Swan herein desert his *Client*, where out of an unnamed Autor he tels us, that *God speaks with men, not with tongues of men onely, by Prophets and Apostles and Teachers; but sometimes also by the very Elements composed and wrought into divers forms and shapes:* and thence infers; *If by the Elements, then by the stars and lights.* in such manner, ye must believ, as his Clients enform him; to wit, *by their Motions, Configurations, Conjunctions, Aspects, Eclipses, &c.* As ye heard him of late before, and this he proves from Psalm. 19. 1, 3. of which also more hereafter. So that what these Wizards tell us, as his Client Mr. Lilie of himself, that *he reads all his predictions in the Book of the Heavens*, is not *Astrologie* as we commonly have taken it, a company of dulpated dunces, that is, ὁ περὶ ἄστρων λόγος, *a consideration* or *discours*, or *doctrine concerning the stars*; but it is ἄστρων λόγος, *the speech or language of the stars*; of which the Psalmist speaks, or rather such as they have taught them to speak: for that God ever set them such lessons as they have learned them, we shall then believe, when they shall be able to prove, that he hath taught them to spel and construe thus in that *goodly great Book* as they do. Mean while we novices in the Greek tongue, hath gained a *New Notation*, that we never once dreamed of, nor had learned from any Grammar or Glossarie before: to wit that Ἀστρολογία in Greek is ἄστρων λόγος *the stars language*, or *What the stars talk*; and so Δαιμονολογία, or King James his *Book of Demonologie*, shall be *a Book of the Divels language*, or such *language as the Divels talk*. Mr. Swan should have done wel to have acquainted Mr. Lilie with this

Franc.

Pag. 25.

Pag. 14.

Ibid.

Pag. 15.

Pag. 25.

this *obscure Mystery*, and *subtil Cabbalistical* piece, it would have been an excellent Squib, exceeding fit to have been cast into Dr. Holmes his dish, enough by the very *Title* of *Demonologie* to have utterly dasht him out of countenance, and sufficed like a *Medusa* head, by telling him that his Book consists all of nothing but the *Devils language*, as the *Title* it self says: or it might at least help to slay that palpable untruth in his Preface to his last Diarnal, concerning those that have lately written against *Judicial Astrologie*, that *not one of them have defined it, nor made it and any thing of it*. That is, that none of them have so defined it, as Mr. Swan hath done, not did so much as understand, what the very word it self meant, no more then for him, I suppose, yea they do understand better then before they did: for my part, I shall have deemed it not unfit or unworthie to be put into *Smitwing Tales of Gamsters Catholicon* set there cheek by joll next to *Asterisci*, *Obeliscus* and *Stella*. Which are pretty things, but that I find Balbus herein the better for, *Astrologus* (saith he) *Coelum intuens, quod sit stellatum & igneum, quod ejus semina sequuntur de stellis*. But that then by *Fate*, if they understand what *God speaks, designs or intends*, it implies no more then the Clients and their Advocates do in the present case now.

Or if by *Fate* in a stricter notion, they will have it to be understood that which is by the Stoiks called *ειμαρμενη*, that is, according to the Greek notation of the word, *a continued series, or concatenation of causes by a necessary consequence succeeding one upon another, as links of a chain, and depending upon that natural course, wherein (by the first cause of all things) they were entred at the first*: neither so can they avoid the term of *Fatality*. For as we all grant that the motions of the *Celestial bodies* do hold on constantly in *an unvariable course* according to that which they were entred into by God their Creator, when he created them at first; in regard whereof their *risings and settings, oppositions and conjunctions, applications and separations, aspects and respects*, may be undoubtedly foreknown and infallibly foretold: so withal these men maintain, *that those virtues and powers by which they work*, (they are Mr. Swans own words, and in such manner you must understand him to mean as they maintain; or otherwise he saith nothing either to his Clients cause, or his own entendment.) *were at the first divinely stamped in them; and so*

Pag. 14.

be so called by the name of influences, which all men is able to restrain, Iob 38. 31. whereof further in its place. And yet the same man refuseth to acknowledge *the old Chaldeans fansies*, and would fain free his Clients from the admittance of it; which yet by his and their grounds can not be avoided. For if these things be effected of them and produced by them *through a natural power conferred on them by God* their Creator, the operation whereof neither is it in their power to intermit at their pleasure, being no voluntarie but mere natural agents, neither can it by any other created power be restrained or suspended; no more then their motions, meetings or intercourses can by any such means be interrupted; there are they as sure to produce these their effects; and men may as undoubtedly before hand be assured of them, as they may that the Sun will at such a certain time set at even, or rise the next day.

Pag. 19.

See Goclein hereafter.

Or, if we shall please to turn the word of *Fate* and *Fatalis* into plain *English*, and call it *Destinie*; if such a kind of *power were conferred upon the stars*, by vertue of such *Conjunctions* and *Aspects*, in relation to mens *Nativities* and *Undertakings*, to make them luckie or unluckie, to be necessarily well or ill affected, to design them to such disasters, and to come to such ends; which by no wise nor mighty power nor Policie they are able to avoid, then why may not one say, as the knave told the Stoik his Master, when he whipt him for filching, *it was my destiny to filch*; or, as his Master answered the knave again, *and it is thy destiny to be whipt*. So that their, that it was his destinie to be himself of that trade, and the strumpets that it was her destinie to lead such a life, being bred and born under such a star; and that it was such an ones destiny to be hanged, and another to be drowned, and an other to be torn in pieces with dogs, because by such and such constellations at the time of their Nativities they were designed thereunto; and such things as use to befall them, as they are sure, nay more sure, then they are or can be, to go to bed at night, or to rise again the next day; since that the one by some humane power or natural cours, as their own will and act, may be intercepted and altered; whereas the other save by a supernatural power, cannot be altered or avoided. So that call it *Fate* and *Fatalis* which way you please, these mens own grants premised, and grounds admitted, *a fatality* of necessitie to

Lucr. Tyran.

must

must be concluded: and what impiety will thence necessarily follow, we have in part formerly shewed, and shall (by Gods assistance) upon further occasion

But here Mr. Lilly, whom we have with him, as formerly, them also with themselves. For first Mr. Swinden (a writer of good ground from Bodle. Wood, that *certainly is versed in Astrology*) *whose beauty is to imitate but to God himself.* Hist. 401. 23. and his other confederates, whom he so much magnifies, concludes as himself relates him, with these words of Ovid concerning Astrology, *Perdat habet fallendi, & mendax Astrologus artes, Decipiatque alios, ipse sibique nocet.* Let the mendacity of Astrology, (otherwise called Art, and Astrologers or Magicians, Wizards, or by other the like names) *if so be he have any, destroy it self, and not deceive others, and not serve its Professors.*

I Stand not now to discuss or debate, how these sayings will consist, which what from Mr. Swinden we have above heard. We will consider onely, what help Mr. Lilly hath from them; and whether he have so wisely and advisedly dealt in referring himself and his cause to them. Hear we Mr. Lilly what he saith of himself and his predictions, agreeably enough, I confess, to his *own principles*, as himself speaks, in part; and to those grounds also, that these men, and other the like Patrons of his profession have laid, howsoever here they suffer with him; and leave their Client in the lurch. But hear we him and his own confident Assertions and peremptorie in his Black-Book. *Assuredly the vengeance of Almighty God is ready to be powred forth upon the Dutch.* and, *Assuredly those actions, which will be operated, will be acted with a high and mighty hand:* and, *certainly there is some eminent treason in or near those parts in agitation, in or near the time of this Eclipse, or during its influence to break forth:* and, *Questionless those People who are intended to be made most sensible of this Eclipses influence, are Magistrates of the highest rank in every Nation of Europe, and those so great alterations in this Microcosme shall be so glorious, and conspicuous, that there is no Nation or People of Europe, Asia, or Africa, but they shall stand amazed and wonder at the eminency of them.* and, *The influence of this Eclipse shall operate upon the common Laws of our Nation; but sure I am, not to its overthrow:* and, *Treasurers must account:* and,

Pag. 54. We affirm, there will be an appearance of some miserable alte-
ration, &c. And in his *Mystic Diarium*, *I am confident my God will bring*
Ibid. *these proud people the Dutch upon their knees, by destroying their*
Naval forces, &c. And, *I am confident, all of the Commonalty*
joyning with the Souldier, shall endeavour to call them to an ac-
count, &c. so in the premises ye had it. What Prophet sent im-
mediately, and furnished with special commission from God,
ever did speak, or could speak more confidently, or more peremp-
Ibid. torily then this Wizard doth? Yea he relies, *He is sure his*
judgement can be no otherwise, but rather very Prophetical then
Predictions; albeit by his own grounds he could not be
sure, that ought that had fain out within those seven Months,
were any effects at all of that Eclipse, it being affirmed by him,
that it is not necessary, that any such Eclips should begin to ope-
rate before eight months after it: and what are they the most of
them, but what he saw already either done, or in doing; or that
any man but of ordinary sagacitie, without help of Starlight,
might as well foresee and foretell by probable conjecture? which
is the most that his greatest Patrons will by his own relation and
acknowledgement allow him; unles he will be deemed of them,
and condemned by them, as no *pure Astrologer*, but a *mixt Ma-*
gician, in plain English, an He-witch. For such they imply them
to be, that give out their *Astrological Predictions* for any other
then *conjectures*; *for certain Prophesies* much more. And doth
not this man so? what more common with him, then to entitle
his *annual Predictions*, his *Prophetical Merlin*, for such a year and
to cite them by such a *Title*? Yea his great grandfather *Ambrose*
Ibid. *Merlins Predictions*, (whereof he professeth to have a *Book of*
Pag. 10. *28. sheets by himself written*, it may be many hundred yeers
Pag. 27. after the old Wizard was dead and buried, and past rotting in
his grave) he pronounceth to be *Prophesies, against which there*
can be no exception, of as undoubted autoritie belike as Scripture
it self. Thus this *earth-worm*, having thrust his head out of some
hole, and creeping below upon the ground, this Egyptian frog,
Pag. 82. crawling out of the mire and mud of some Nilotik mear, sticks
Pag. 15. not to arrogate that to himself, which his own Autors affirm truly
to be *Gods peculiar*, to give out his own croakings and *predictions*
for *Prophesies*, lessons taken out of the Book of Heaven; to speak
as peremptorily of his own figments and fancies, as if he had re-

ceived

ceived them from Gods own mouth, and so entitle such base stuff not his own a *rapsodies* and *rabblements* onely, but the fond fopperies of *the Sons of* [illegible] (if the stories of him be true) as bastards bastard at the best, as if they were both *divine Oracles*, *Prophecies* the one, and *unresistable Prophecies*, such as no exception can be taken to, the other. And what an height of presumption, impietie and blasphemy this amounts unto, even by the verdict of those, whom by vertue of his Appeal to, he hath made his own Judges; I shall leave it to any understanding and religious Reader, having taken notice of the premisses, to consider and conclude.

Howbeit withall here for a farewell I shall mind Mr. Lilie, that whereas he is so bold, not onely to stile himself *England's Prophetical Merlin*, but in a *Programme* fixed over his dwelling house (as I am enformed) publickly to proclaim himself by the Title of *Merlinus Verax, the Truth-telling Merlin*, one of his owne coat Mr. H. Johnson affirms that *his predictions*, and he instances in divers particulars of sundrie yeers, are *ridiculous pieces, so full of follies, fooleries, contradictions*, and *lies, that an Artist would blush to own them; and he doth in them out-lie, if it be possible, the Devil himself the Father of lies*. And the like aspersions in effect doth Mr. L. and his friend *the whipper* call upon Mr. Wharton, sometime Naworth, *not anagrammatised, but disgrammatised*, as he speaks, who had piped so long to the Kingdom, and never hit a true note. Mr. L. urging also against him that *axiome*, and *a very good one*, saith Mr. J. *wherewith he lashes* Mr. W. *for one onely mistake, and that a small one, in regard of his own folio failings; He that lies commonly, and speaks or writes but now and then a truth, is neither to be trusted, nor to be believed.* It hath been sometimes propounded in the Schools as a question of some difficult solution; *Gorgias a Sophister himself, said that all Sophisters were liers; whether should he be believed?* And here the Astrologers say (as ye hear) one of another they are liers, and *not to be credited*. So speaks Mr. L. of Mr. W. and Mr. J. of Mr. L. But I suppose the question here is not so hard to assoil: we may herein well believe each of them. For as it was grown sometime to a by-word of *Friers*, and was deemed a good Argument holding

Discours of Ecclipses of Sat. & Jup. cons. just. 42.

In Anti-Merlin.

holding in mood and figure. *This man is a Friar, and therefore a Liar.* So it may as truly be said of an Astrologer, or (to take away the ambiguitie of the term, by restraining its latitude) an *Astronomer*, *This man is an Astronomer, and therefore a liar.* for *Astronomers are liars*, no les when what they foretel, fals out right, then when it fails. That is most tru that the Tragedian of old said, (tho the Stoik seemed to be of another mind.)

Sen. Med. 1. 2. Zeno. Vid. Plut. Stoic. repug. c. 21.

Et fatuis aliqua parte inevasta diserit
Æquus lives fraxerit haud æquus fuit.

He that one part unheard a doom did pas,
Tho equal were his doom, unequal was.

So here, he that shal tell a thing for a certain truth, which he hath no certain ground for, tho the thing it self be never so certainly tru in it self, yet is not thereby saved from being a lier. If I shall know that at this instant the Pope at Rome is either singing Masse in S. Peters, or sitting in Consistorie with his Cardinals, tho the thing were never so tru, yet were I a lier in averring what I had no notice of. Nor will it therefore help Mr. L. to free him from lying and cheating, when having taken mean money that repair to him, to help them to their lost linnen, pewter, plate and other goods again, he telleth them it is such a person that hath them, or they are to such and such a place, if it shall afterward fall out so as he told, since that he could not have certain notice of, or ground for any such thing, unles from the Divel, or by compact from some other third partie. Nor will it proov him to be a *true Prophet*, or save him from being justly reputed *a fals Prophet and a lier*, because *his judgement concerning the effects of some Eclipses* have proved ne the saith, *rather Prophetical then predictive*, unless he could upon good and certain grounds assuredly know that Eclipses do necessarily produce such Effects, which doubtles he neither could, nor will ever be able to do, much les any where hath done. for it is but a poor shift, to tel us, as the whipper his worthy friend doth for him, that he conceals his reasons in Art for some of his judgements, (*O envious creature*, that charges the *Clergie-men* so deeplie with the self same fault) that he may *not make every man as wise as himself*. The

Prophet

Prophet in Moses not sent by God; that had *foretold a sign or a Prodigie*, tho it did come to pass, was not therefore to be deemed a true Prophet, when he came to be discovered, but to suffer as a counterfeit; God himself professing, that he causes such things sometime to fall out, *to prove his people*, whether they will warp aside unto such, or cleave close to the Lord their God, Deut. 13. 1. 3. *Astrologers* therefore are, as the Prophet Esay termeth them, *liars*, Esay, 44. 25. whether those things which by the *Stars* they profess to foretel, fall out accordingly or otherwise, because from the *Stars* they cannot have any certain notice of such things; and *Astrologie* it self no other then a *lye*, only in the tongue of the *Astrologers*, as the *idol* a *lye* in the hand of the *idol-maker*; Esay, 44. 20. both *vanitie*, so Esay chap. 41. 29. of the one, and so Jeremy also here verse 3. of the other, which we shall now come to shew, and the *Astrologers* may well say of their *fortune-telling*, as Lucian sometime of a prodigious Story that he writ *ἐν τοῖς ἀληθέσιν ψεύδεται, This only is true, that I do nothing but lie.*

Hitherto then we have examined the *Reasons* tendred by Mr. Lilies two *Advocates*, why God by his Prophet should forbid his People *to be afraid of the Signs of Heaven, as the Heathen were*, the one in regard of the *quality* of the *fear*, because it was a *distrusting dread*; which yet we have shewed it might justly have been, were the *Signs* spoken of, *Signs of Gods heavie indignation*: the other taken from the *unavoidable fatalitie*, ascribed by the *Chaldee Paraphrast* unto those dismal Events and Effects, that the Signs did prelage and produce, wherein we have shewed, that our *Astrologers* also go along in equipage with them.

We shall now proceed to shew, what the true ground and reason is of this *Prohibition*; and why these Signs ought not at all to affright or trouble Gods People, expressed in the Text; which these men were very shie of, loath to take notice of, or once to touch upon. And this had Mr. Swan and his associate easily apprehended, had they been pressed seriously to have considered, either the *first branch* of this *second Verse*, or the *sentence next ensuing*, which the *causal particle* prefixed shews to belong unto this, tho in way of transition, as middle term coming between the subject matter of *Astrologie* here intimated, and that of *Idolatrie* entred upon in the *third verse*, it be in distinction of *verses* fastned unto the latter.

For

For the former Branch; *Learn not*, saith God, *the way of the Heathen*, where by *the way of the Heathen*, what can be ment, but such courses as the Heathen held and took, either concerning *the Signs of Heaven*, which they superstitiously regarded, or concerning their *idols*, which having framed they adored. and we see *the learning of their way*, and *the dreading of the signs*, to be *two* distinct *branches* of the present *Prohibition*, the former whereof these *Patrons of Astrologie* slightly pass over, or slily pass by, as a needless branch, or a luxuriant sprig, not worthy of regard, but such as might well be spared, and would therefore the more handsomely to conceal it and keep it out of sight, involv and wrap it up in the same sentence with the next: as if the meaning were no more then this, *Learn not the way of the Heathen, nor be dismayed*; that is, *Learn not to be dismaid*. It is tru indeed, that sometime *two Verbs* either *standing loose*, as Psal. 51. 2. and 106. 13. Hosh. 9. 9. or *knit together with a copulative*, as Gen. 26. 18. Dan. 9. 21. *may be combined into one sentence*; that which by many instances I shew both in some part of my *Cinnus*, and in divers places of mine *Annotations* among those *fruitless Criticismes*, that Mr. Lilie finds there. But that will not hold here for two causes. 1. It is not an *Injunction*, but an *Inhibition*. Its one thing to say, *Learn*, *not to fear*: another thing to say, *Learn not to fear*. the former is an *injunction*; and the negative particle therefore adheres not to the *imperative* precedent, but to the *infinitive* subsequent: the latter is an *inhibition*, and the *negative* therefore must be joyned to the *imperative*, which being here done would produce a strange sense, inhibiting, not simply to be afraid, but to learn to be afraid; *Do not learn to be afraid*. But 2. the *two Verbs* here have *two* several *subjects* that they pass unto. the *Heathens way* is the *subject not to be learned*; *the Signs of Heaven* is *the Subject not to be dreaded*. and if any shall ask what is meant by *the way of the Heathen*, the other branch in the frontispiece of the 3 *vers.* will tel us; to wit, that this דרך or *way*, is חקות *the rules*, *the lessons*, *the dictates*, *the documents*, *the precepts*, *the prescripts* (for the word will well admit any of these expressions) *of the Heathen*. and of what Heathen think we, but of the *Heathen Astrologers*? for of them it is agreed that the Prophet here speaks. and concerning what, but concerning the *Signs of Heaven*? the Prophets own expres

terms

terms lead us to it. So that its clear enough to any the meaneſt capacitie that, by *way* is here ment, ſuch *rules*, *documents*, or *leſſons*, as the *Chaldean Wizards* taught the Heathen people concerning the *Signs of Heaven*, and their diſmal operations, which produced in them ſuch trouble and conſternation or amazement of mind. God would not have his people to learn or regard the one, that they might not be affrighted and diſmaid with the other. And this Branch therefore would not have ben either ſlily ſlighted, or wholy overſlipt by thoſe, who had profeſſedly undertaken the diſcuſſing of the *Vers.*

But there is another Branch, which tho it be crowded into the next *verſe*, yet, (as the *rationative particle* appearing in its front ſhews) hath reference unto this. If we ſhall demand then why Gods people ſhould *not learn this* Heatheniſh way, the reaſon is ready at hand, we need not go far to ſeek for it, the Prophet himſelf rendreth it; *for the rules* or *leſſons*, that the Heathen are taught by and take out from their *Wizards*, ar *vain* or *vanitie*, as the word is in the *abſtract*, that is, *very vain*, as *vain* as *vanity* it ſelf. So that if Mr. Swan had ben pleaſed to ſtep but one ſtep further, and no long ſtride had needed, or to have caſt but his eye to the very next line to his *Text*, he had there lighted on the true cauſe, why *neither this way of the Heathen* is to be *learned* by Gods people, they are not to take out ſuch leſſons as the *Wizards* would learn them; nor their minds conſeqently to be poſſeſſed with ſuch frights and fears, as by telling them of the *direful effects* of the *celeſtial Signs* they endeavoured to work into them; to wit, becauſe theſe things among other were meer *Heatheniſh vanities*; and a moſt vain thing therefore to be affected therewith. For to the former *way*, muſt this *vanity* neceſſarily have reference, and that *way* to their conceits concerning the *Stars*, that produced ſuch fears with them, unleſs we will ſay of the paſſages of Gods Prophets, as Caligula ſometime of Senecaes writings, that they are *arena ſine calce*, or as Epiphanius of ſome *Heretikes rapſodies*, σποδιὰ ἄνευ κολλήσεως, like *roaps of ſand without lime* to knit them together. *Sveton. l. 4. c. 53.*

And if Mr. Swan had inſteed of all this long diſcourſe concerning the *dreadfulneſſe* of theſe *Celeſtial Signs*, and in what manner they were and were not to be feared, had but preached

to his people Mr. Lilies *dictates* and *documents* (and he might as well have preached them to them as the groundlesse conceits of Sir Walter Raleigh and others, tho of greater note then he) to wit, that the horrible *Eclipse* that was to appear the next day *could do no harm to any that were about their usual imployments* of ploughing and carting, or hedging and ditching *abroad*, as some of his fellow Wizards had *unadvisedly affirmed* it might, but that it *portended* much ill, that either would or might befal them some eight moneths after, or the yeer ensuing at that time twelmonth, or two year after: howsoever it may be doubtful what effect it might have had with them, for the time of the *Eclipse* present, for that the verie sight of it, being a thing uncouth and unusual, might astonish them, as it did many other prepossessed with that fond conceit which Mr. Lilie himself condemns, in regard whereof some hath related to me, that in some Countrey towns where they then resided, not two of fourtie or more would either do ought themselves, or suffer ought to be done by their servants abroad; and I remember that an ancient Doctor of Physik of prime note in the Citie coming over sometime to Clapham to visit a Patient, and being importuned to stay dinner with them, would by no means be perswaded to condescend thereunto, there was he said *an Eclipse of the sunne to fall out that forenoon, and he would be at home before that should come, and keep within till that was over.* Howsoever, I say therefore that for the time present it might affright them, yet for the latter part of the storie, and the tale told them of evils that should thence flow and ensue so long after, they would have easily ben induced to believ, that all such tittle tattle were indeed no other then meer *vanity*, as the Prophet here pronounceth it. Mean while ye see by what hath ben before delivered, what verdict the Spirit of God hath past upon these *Chaldee Wizards observations* and *dictates* about the *Celestial Signs*: and yet Mr. Swans main scope throughout this whole Sermon is to disprove that which is here so peremptorily pronounced of them, to give the Holy Ghost the ly; to prove that they are not vanities, but *divine Oracles*, condemning the wiser sort of the Heathen that set light by them, esteeming of them what they are here affirmed to be; and such Divines as are likewise minded concerning them, as no better both, then men out of their wits,

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such

such as have *rather need of Ellebore to cure their brains, then any reasoning with them to inform their judgements.*

But howsoever he deem us persons that that have *læsa principia*, a crew of *cracki-brained coxcombs*, fitter for a Bedlam cure, then for a Scholerlike disputе or debate; yet we shall (by Gods assistance, having him and his holy *Prophets*, we hope, on our side) take the boldnes to examine the validitie of his *Arguments* produced to prove the truth of that, which diametrically oppoſeth *the dictate of Gods Spirit*, and *the verdict* here passed upon their *Judicial Astrologie*, which we conceive not without some ground from his own grants to be forbidden, and consequently condemned in his *Text*.

In the first place therefore, to begin the fight, he sends out as the manner is, *A forlorn hope*, some *velites, levis armaturæ milites*, a few *souldiers of light furniture*, not so much skirmishing with the adverſ partie, as falling foul upon their own, and fighting one against another. ἀδόκητα τινα one or two snips or od ends of Pöetrie, *masterlesse dictates of nameles Poets*; but *Poets* at the best; and of what credit such mens sayings ar, that old said saw, a saying of their own, may shew us; it saith, πολλὰ ψεύδονται ἀοιδοί. it tels us in plain terms, that *they tel us many lies*. But let us hear what they say. One of them tels us, *Astra regunt homines*, that *the Stars rule men*. and there is good cause indeed to *fear* those that *rule* over us, especially when we shall be taught, that they have very spightful and malevolent affections and dispositions towards us, very malignant aſpects and influences upon us. But how doth it appear that *the Stars rule men*? or whence had they that power and office of regiment or regencie given them over mankind, thus to sway humane affairs, as these men would have them? Hath God any where in his Word made it known to us, that he hath assigned them any such office of rule over us? It is said indeed, that *God made the Sun to rule the day, and the Moon and the Stars to rule the night*. Gen. 1. 16. Psal. 136. 8, 9. that is, by a certain and constant cours to make a distinction of day and night, and to exercise that lightsome qalitie or facultie that God hath endowed them with; whether peculiarly or immediately conferred upon each, or imparted from one or more of them to the rest, for the use of Mankind in either; but where he is said to have appointed them to rule mens persons, and their affairs or

Cic. de Clar. Orat. & de Repub.

Plat. nom. de Iust. Aristot. post Phys. l. 1. c. 2.

imployments, civil or moral, counſels and caſualties, genitures, ſtates, terms of life, iſſues of death and the like, we no where read, ſave in the preſumptuous writings of thoſe who have aſſigned them ſuch imployments. Yea it hath ben uſually deemed, that all the creatures mentioned in Moſes, to have ben made before man, were for this end made to be ſerviceable unto man, who was made in the laſt place when all things were fitted for him before. Whence that common ſaying, *Omnia propter hominem, homo propter Deum. All things for man, and man for God.* Yea the Sun it ſelf, the principal and moſt glorious of thoſe celeſtial bodies hath his name שמש from a *Chaldee* term, that ſignifies to *miniſter* or *ſerve*. which word alſo the *Chaldee* Paraphraſt (as we term him) uſeth in that place of Moſes, Gen. 1. 18. in ſteed of that word which we render *to rule*. and it is not amiſs obſerved by our Writers, that in thoſe words of Moſes Deut. 4. 19. concerning the *Sun, Moon and Stars which Iehova thy God hath imparted unto all Nations under the whole Heavens* (which how the Jewiſh Rabbins have abuſed, we ſhall hereafter ſhew) there ſeems to be cloſely intimated an argument to diſſwade from adoring the celeſtial creatures, as being an abſurd and prepoſterous courſe for Gods people to ſerv them, whom God had appointed to do ſervice, not to them alone, but to all the Nations of the World. But that God made them to be ſerviceable to mankind is out of queſtion. The queſtion is, Who hath made them *Mans maſters* and governours; who made them *Rulers over Mankind*? Nor ſhall we need to go far to ſeek the reſolution of this doubt or queſtion: Mr. Lilie will inform us: *We conſtitute Venus Ruler, &c.* ſaith he, in his *Dark yeare*. and they that *conſtitute Rulers*, are able I hope to furniſh them with power, as well of abilitie, as autoritie, whereby to exerciſe and execute that rule or regiment, whereunto they have aſſigned them. And indeed herein they imitate thoſe of the Papacie, that have aſſigned unto ſeveral *Countries* ſeveral *Saints*, and deſigned thoſe *Saints* to rule and protect them; yea have deputed ſeveral *Saints* to be *Patrons* of ſeveral *profeſſions*. For in the like manner have theſe men aſſigned unto ſeveral *Stars* and *Conſtellations*, the government of ſeveral *Countries* and *Kingdoms*, of ſeveral *ſtates*, *trades* and *profeſſions*, of the ſeveral parts *of mans body*, and the like. Yea herein they tread in the ſteps of the ſuperſtitious Jewiſh Maſters, who be-

Aug. *de Deo dilig.* c. 4. & *ſoliloq.* c. 20.

Pag. 19.

cauſe

cauſe the word חלק uſed Deut. 4. 19. doth uſually ſignifie to *divide* or *diſtribute*, (whereas it is freqently alſo taken more largely for *to impart* or *aſſign*, even where no ſuch *diviſion* or *diſtribution* is at all intended, as I have ſhewed on Eſay. 53. 12.) do thence gather, that the *Stars* are by God deſigned to rule all the *other Nations*, who have therefore their ſeveral *Stars* aſſigned them, whereunto they ar obnoxious; but his own people the Jews he hath reſerved to be ruled by himſelf: and that this is the right reaſon, why *other Nations* have cauſe *to be afraid of the ſigns of Heaven*, but the *Jewiſh people* have *not*. And ſo have we the tru ſenſe of this place, as Manaſſes the Amſterdam great Rabbi from Abraham Eſdraſſonne informs us. which if it be tru, I hope we Chriſtians may in theſe dayes expect the like priviledge that the Jewiſh people ſometime injoyed. But I ſuppoſe we have as litle cauſe to believe them, as either the Papiſts or the Pagans, that herein agreed with them, as by their Wizards Dictates we have formerly ſhowen.

concil. in Deut. qæſt. 2.

But this piece of *Poetrie* having thus diſpatcht, we ſhall proceed to the next. and that is ſo far from backing the former, whoſe fecond it ſhould be, that as it oft coms to paſs *in rixaquæ* with thoſe that fieght in the dark, or with ſhips ingaged in a ſtorm, he fals foul on his fellow, and in ſteed of ſmiting his adverſarie, he lets flie at his friend, and ſo cuts his ham-ſtrings, that he is not able to ſtand to it, or do his Commander any ſervice. For whereas his precedent fellow-*Poet* ſung us, *Aſtra regunt homines*, that *the Stars rule Men*, this his *ſecond* ſings us a new ſong, a divers, yea advers dittie, *Sapiens dominabitur Aſtris*; that *Wiſe men ſhall rule the ſtars*. *Regit Aſtra Deus*. *God rules them*; ſaith he. no, *men rule them*; ſaith this, and, *They rule Men*, ſaith he; no, *Men rule them*, ſaith this. unleſs *Wiſe men* be exempted from the race and rank of *Mankind*. But if *God* have aſſigned the *Stars* this office *to rule us*; I would fain know by what might or ſlight we can be able to countermand and over-rule them, whom God hath ſet, and that ſo far above and out of our reach to rule us. For can, or could any man poſſibly by any skil or forecaſt avoid it, that he ſhould not be bred or born under ſuch a *Conſtellation*, as ſhould make him *a fool*? or avoid ſuch caſualties of hanging, drowning, or coming to ſome other evil end, as thoſe *Stars* under which he was born, had deſigned him unto?

How

How many Stories ar we told of men, that being foretold by Aſtrologers, of ſuch and ſuch ends they ſhould come to, have by all the skil and caution they could poſſiblie uſe endeavoured to avert it, but were not able to avoid it? And ſurely if the *Stars* by ſuch a power derived from God at ſet over men here on earth, it is no more in the power of the wiſeſt man in the world, to avoid any ſuch evil, that by vertue of that power they portend him; then it is to alter their courſe in the skie, and to reſtrain them from riſing at their conſtant ſet times, or from their meetings and conjunctions one with another, at ſuch preciſe times as their reſpective motions and courſes in nature muſt of undoubted neceſſitie bring them together. And this *forlorn Hope* I ſhould ſcarce have thought worthie to take notice of, but that I find theſe pieces in the *Frontiſpice* of almoſt everie trivial *Prognoſtick*, as if they were ſpels or charms of much efficacie, both to juſtifie their fond *Dictates* concerning the *power of the Stars*; and yet to free them from that imputation of impietie and unavoydable *fatalitie*, that from the ſame may juſtly be faſtned upon them.

Let us now proceed to his *reſerve*, or his *main battel*; and ſee what *arma decretoria*, what *weightier weapons*, or armor of proof we may meet with there.

Pag. 10. The firſt Weapon we find here darted againſt us, is from a word in the *Text*; which to make ſtrike home and pierce the deeper, is welded with the arm of Melanchthon, *a great and famous Divine*. The word in the *Text* is *Signa*, *Signes*; that is, the ſteel head of the pile or the ſpear, which hence hedded Melanchthon, and Mr. Swan from him thus enforces upon us. *Non ait nihil eſſe Signa Cœli; imo eum nominat Signa, portendi aliqid affirmat.* So preciſely Melanchthon, as Mr. Swan reports him; (for I have not the Book; and it is ſaid to be in a *Preface* to one of their Autors) who alſo thus renders him, *The Prophet doth not ſay, they ſignifie nothing*; (*ar nothing*, ſaith his Autor) *Nay rather, in naming them Signes, doth declare that they ſometimes ſignifie, or threaten great and ſad things.* that is ſomewhat more and ſomewhat leſſe too then his Autor ſaith. For his Autor ſaith indefinitely, *ſo naming them ſignes he affirms, that* (not *ſometimes*, but) *ſomewhat is portended by them*; that is, *ſome ſad matter is threatned*, as Mr. Swan renders the word of *portending* not amiſs.

But

But I demand of Mr. Swan, or of Mr. Sweetent either; (for that was his Dutch name, until Luther caused him to exchange it for a Greek one) and tho Mr. Lilie when he hath nothing els to oppose Calvin in defence of his trade, tel us onely that *Melanchthon, as grave a Divine, and more learned, as most hold* (but who those be I know not; comparisons are odious; and it might well be a measuring cast between them) *was a friend to it, and student in it*, yet great names do not daunt us: I demand, I say, of either of them, is it of the very essence of a *Sign*, to *portend* or *threaten* somewhat? Some kind of language that Mr. Lilie uses might a little help here; tho one of his *axiomes* would again hinder as much as the other had holpen. He told us that *the darknesse portended in the Solar Eclipse, would not be so great as some imagined.* So that according to his language, somewhat *present* may be *portended*, as wel as somewhat *future*. But that is of the same stamp with that other of *expatiating himself*, and his *penna struti*, rendred a *cock-sparrows qil*. I was taught when I was a school-boy, from Servius *on Virgil*, that *portendere* was *porrò tendere*, *to tend* or *reach forward* to some *further* or future thing; as also that *expatiari* was a *neutral deponent*. But withal he tells us in his *Aphorisms*, that *The application of Planets shews what is to come, the separation what is past*. So that there may be *signes* by Mr. Lilies grant, as well of things *past* or *present*, as *to come*. And indeed how many *signes* ar there so named and recorded in Scripture, that neither did, nor do *portend* ought, either good or evil to come.

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The *Rainbow* was appointed by God to be a *sign* and *seal* of that *Covenant* which God made with Noa in behalf of the whole world, that it should never be universally drownd again. Gen. 9. 11,12. Yet what future good or evil doth *the Rainbow portend*, so oft as it appears, to ensue shortly thereupon? nor let any imagine that it will suffice to say, that in the nature of it, it may conjecturally forewarn this or that, a sudden showr, or the like; the question being, not what in the course of nature it did or might either before or after foreshew; but what by vertue of that use, that God then made of it, or power that he then imparted to it, to be a pledge of his promise and the performance thereof, which it yet retaineth unto this day, and in regard whereof it is said to be a *sing*, it is enabled to *portend*. In like manner God ordained

ordained *Circumciſion* to be a *ſign* and *ſeal* of the *Covenant* that he made with *Abraham* and his iſſue, either according to the fleſh, or according to the faith, Gen. 17. 11, 13. Rom. 4. 11. Yet did not *Circumciſion* therefore *portend* unto each one that was circumciſed, what ſhould betide or befall him either for good or evil, through the whole tenor of his life, either of it ſelf, or in reference to the day of the week on which, or the hour of the day in which he received that rite. Of the *Sabbath* it is ſaid by God himſelf, that it is a *Sign between him and his people, that he hath ſanctified them*; that is, ſeparated them unto himſelf. Exod. 31. 13, 17. Ezek. 20. 22. Yet did not each *Sabbath* in that regard *portend* ought in particular to fall out the week following; it having rather relation to the week paſt, that it concluded, then to that inſuing, as being another, a new week. But paſſe we from theſe myſterious rites, to ſtrange, ſtupendious, miraculous *ſignes*, Moſes his *rod turned into a ſnake*, and *that ſnake returned into a rod*; his *hand* ſuddenly *overſpread with a leproſie*; and as ſuddenly reſtored to its wonted plight; is called either of them a *Signe*: Exod. 4. 8. and did either of them manifeſt Gods power, and ſigned his miſſion of Moſes: but did neither of them *portend* particularlie or reſpectively ought either to him or any other. The like may be ſaid of thoſe other *ſignes* that God wrought in Egypt by the miniſterie of Moſes, the Frogs, the Lice, the Locuſts, the Flies, the Hail and the reſt, Pſal. 78. 43. and I ſuppoſe men may ſtrain the ſtrings of their wits till they crack, before they wil be able to ſhew, what thoſe ſeveral *plagues* did particularly portend; albeit ſome have fondly applied them *to the ten precepts of the Law*, and have foiſted into Auguſtines works a ſapleſſe diſcourſe of that ſubject; and others as frivolouſly would have them prefigure *the ten primitive perſecutions*; which Auguſtine relates indeed, but withall rejects as vain and ridiculous. The *Suns ſtanding ſtill* in Joſhuas dayes, Joſh. 10. 12, 13. was it not a *ſign*, and a ſtrange one too? it furthered Gods people in purſuit of their adverſaries: but what further matter did it *portend*? The *Miracles* that our Saviour wrought, of which more hereafter, were they not *ſignes*? or are they not ſo termed? Act. 2. 22. And here by the way I ſhall make bold with my Reader to ſtep aſide a litle, to remove a common errour, by Mr. Junius in his *Parallels* before me obſerved. It is by the moſt conceived from

Oper. Tom. 9.

De Civit. Dei. l. 18. c. 2.

thoſe

thoſe words of our Saviour. Matth. 12. 39, 40. *There ſhall be no ſign given to this wicked and baſtardly race, that aſk a ſign of me, ſave the ſign of the Prophet Jonas. For as Jonas was three dayes and three nights in the belly of the Whale, ſo ſhall the Son of Man be three dayes and three nights in the heart of the earth.* It is, I ſay, hence by the moſt generally concluded, that Jonas his being for ſuch a ſpace of time in the *Whales* belly, was a type intended to prefigure Chriſts abiding for the like time in *the grave*. But the context wel weighed wil ſhew, that no ſuch matter is therein intended. For look to the demand; and it will thence appear what the words of Chriſts anſwer thereunto do import. It is a ſaying of Auguſtine, that the man, who after the Doctrine of the Goſpel, ſo at firſt by miracles confirmed, and ſince that by ſuch means, and in ſuch manner ſpred over the whole world, *the whole World now believing, doth yet require a miracle that he may believe, may juſtly go for a miracle himſelf.* Yet after that our Saviour had wrought ſo many and ſo great miraculous works, as that the Phariſees themſelves could not but be convinced in Conſcience, as one of them alſo ingenuouſly and freely confeſſeth, John 3. 2. that he was no counterfait, nor one that wrought by the Divel, as they bore the people in hand, Matth. 12. 24. but was a *Prophet* at leaſt ſent *from God*; yet ſome of them come to him, and crave a *ſigne* of him; by *ſigne* underſtanding as our Saviour, where he ſaid, John 4. 48. *Unleſſe ye ſee ſigns and wonders ye will not believe*; not ſome *type* to be told them out of Moſes, as that of the *brazen Serpent*, John 3. 24, 15. but ſome *miraculous work* at their reqeſt wrought then in their ſight, as Herod hoped to ſee ſome miracle done by him; Luk 23. 8. But our Saviour putteth them off with a negative anſwer, telling them withal what manner of people they were that *aſked* ſuch a *ſigne*, and that he would not at preſent ſhew any ſuch *ſigne*, but refer them onely to one that hereafter ſhould be ſhewen, and that juſt ſuch another as Jonas his was, ſuch an one as was ſometime wrought upon him. That which the Evangeliſt Luke delivers more cleerly, Luke 11. 29. *For as Jonas* (ſaith he) *was a ſigne to the Ninevites*; not by *typifying* Chriſt, whom he preached not to them, but that which had befain him, coming ſome way to their notice, & being thereby aſſured that the meſſage he brought came from God,) *ſo ſhall the Son of Man* (Chriſt himſelf riſing

De civit. Dei l. 22. c. 8.

again from the dead, after part of *three dayes* ſpent in the grave) *to a ſigne* (no type, but ſuch a miraculous evidence ſufficient to teſtifie what he was, as no other ſhould need) *unto this generation*. Yea and to the ages enſuing alſo; it being a far greater matter for him, as ſome of the Ancients have well obſerved, *De ſepulcro reſurgere, quam de patibulo deſcendere*; *to riſe up from the grave, then to come down from the croſſe*; on which latter condition they ingaged themſelves to believe on him if he would do it. Matth. 27. 42. but tho more regarding his Fathers pleaſure, and our welfare, then their ſcoffing requities, he did not that, yet he did in ſteed thereof, a work much more miraculous, which he here ingaged himſelf to do.

Avg. de temp. 174.

Ye ſee, how many *ſignes* here of either ſort, and yet not one *portending* ought: and the weakneſſe conſequently of this Argument, whither as Melanchthon himſelf delivers it; *When he calls them ſignes, he affirms them to portend ſomewhat*; which reduced to a Syllogiſm, muſt thus be framed, *All ſignes portend ſomewhat, but theſe are ſignes. Ergò they portend ſomewhat.* or as Mr. Swan delivers it, *In naming them ſignes, he declares they ſometime ſignifie or threaten great and ſad things*; which ſyllogiſtically conceived, muſt run on this wiſe; *All ſignes ſometimes* (for if ye give it onely, *ſignes ſometimes* the ſyllogiſm will conſiſt all of particulars, and be of no force or worth) *ſignifie or threaten great and ſad things, but theſe are ſigns, ergò ſometimes they ſo do.* For whether way of the two we take it, the *Propoſition* is manifeſtly untrue in either. It is not of the nature or propertie of a *ſign* to *portend* ought; *ſignes* not a few do not, much leſſe *to threaten great and ſad things*: the contrarie whereunto by the inſtances above given doth moſt evidently appear.

Yea but ſaith Melanchthon, *the Prophet doth not ſay, they are nothing.* Yes, he doth ſay, *they are nothing*, in the ſame ſenſe wherein the Apoſtle ſaith, *that an idol is nothing*, 1 Cor. 8. 4 that is, a thing of nothing, as good as nothing, of no uſe, no worth, no regard, no weight, for he ſaith, *the ſignes*, wherewith the Wizards affrighted them, ar meer *vanitie*: and that is as much as *nothing*, Eſay 41. 29. I might ad, that it follows not, that they are *ſignes* indeed, becauſe the Holy Ghoſt uſes this term of them. For the Holy Ghoſts uſage is, to ſpeak oft of things, not as they ar in truth, but as men vainly eſteem of them. It were no

good

good Argument to proove Epimenides *a Prophet*, because the Apostle saith of him, *One of their own Prophets*, Tit. 1. 12. or the Devil to be *a God*, because the same Apostle calls him *the god of this world*, 2. Cor. 4. 4. And again there are *lying and false* as well as *true signes*: 2 Thes. 2. 9. Now will it take off the edge of this instance, to say, that the *signes* here spoken of, are called *the signes of Heaven*, which name Moses also useth of them, Gen. 1. 14. (of which more anon) and that they are somewhat therefore. For were not *the Sun, the Moon*, and the *Stars, the signes of Heaven*, amongst those *Idols* the Apostle speaks of? and yet the Apostle saith of them, *they are nothing in the world*. as they are idolized they are nothing; there is nothing worthy of any regard, much less of any divine worth in them, and in like manner the Prophet of *the signes of Heaven*, as they are by these Wizards abused to put people into fals fears, they are nothing but meer *vanities*; *lying signes* void of all truth; or *the signes of the lyers*, as Esay termeth them, Esay 44. 45. even like those whose *signes* they are.

And surely since that Mr. Swan himself grants that the Text speaks of *Astrological Predictions*, such as the *Chaldee Wizards* then used; and the Prophet pronounceth those he speaks of to be very *vanities*; I see not by what art or slight he will be able to keep them from coming within the verge of those *superstitious or lying vanities*, as himself renders it; which the Psalmist professeth to abhor, together with all those that regard, or *hold of* them; Psal. 31. 6, 7. more then *salts falling towards one*, or *a Ravens croaking over one*, or *an hares crossing the way before one*, and the like; which fond fancies, together with those that fear or regard them, he brings within compass of Davids doom, as both deservedly worthy of detestation and hate. And I would gladly demand of Mr. Swan what difference there is between such old Wives tales concerning such fooleries, and all the long tittle tattle, that Mr. Lillie his clients rabblements, and the like of those other of his Tribe, are full fraught with, of *a Melancholy Saturn*, and *a jovial Jupiter*, and *a furious Mars*, and *a thievish Mercury*, and *a wanton Venus*; and *fierie* and *ayerie* and *watery*, and *earthie Trigones*; and *dismal houses of death and misfortune*; and *a mad Bul*, (for he can be no other) with *an eye hot, violent, fierce, furious, and of evil influence*; (and

Pag. 7. 8.

An. ten. pr. 1.

what think we, at his *horns* then, when his very eye is so fierce and furious?) and *a mad dog*, that makes *dogs* run *mad*; and *malignant affects*, that *do a world of mischief* in the world here below, that is ruled by them. But will ye see the difference between the one and the other? As Seneca, after Aristo the Stoik, sometime said, speaking of such vanities as many men spent much upon, and were much taken withall, whom he compared to *children, qibus ludicrum omne in pretio est*, that set much by any toy to play with, *Quid inter hos & illos interest, nisi quod cariùs ineptiunt?* What *difference is there between the one and the other, but that children's toyes are lesse costly then theirs?* So may we well say here, there is no more difference between these silly conceits that those poor women are possest with, and those fopperies of the other kind that the Wizards fill their heads with, then between *a game at draughts*, consisting of a few plain pins or pebles, that may easily be managed, and *a game at chesse*, consisting of more variety of Figures, and requiring more studie and forecast, styled therefore by King James a more *fashious game*, or, if you please, between a *Christmas shew*, or rude countrey *May game*, and one of Ben. Johnsons *Comedies* or *Tragedies*; that there is more arte and skil, or more state and solemnitie in the one, then in the other; but both alike *Ludicrous games* or *sports*; both at the best, no matter of truth, but *fabula*, as the Latines termed them, *fabulous figments and representations*, as well the one as the other. there is in these Wizards fantastical conceits a great deal of art and skil to bring them about, and so they are *nugæ difficiliores*, toyes and trifles of more difficultie; but after all studie about them, and pains taken in them, not unlike those *μαργιτοπλοκίας*, that Galen taxeth, the product of them is but *vanity*, as the Prophet here informeth us.

San. epiſt. 115

Gal. hortat.

Pag. 19. Yea but Mr. Swan tells us, that *it is by consent of all ages granted, that great Eclipses and conjunctions have always had sad events*.

See Plin. l. 28. c. 2. & Cicer. De Divin. l. 1.

I suppose I have said enough hereof before, dealing with Mr. Lilie. yet a litle further to Mr. S. here. First, he saith no more herein, then what others long since have averred of those *observations* and *events*, from *the sight of Fowls and bowels of Beasts*; concerning which they made boast of experiments of so manie *hundred*, yea *thousands* of *years*. And will not those *old wo-*

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men use the same argument for those their unluckie presages, which yet Mr. S. rejects, that they were and had ben from time to time observed to fall out unluckilie before either he or they were born; and tel you Stories upon Stories, of one that after an hares crossing him as he rode on the high-way, with the fall of his hors, brake a Leg, and an other an Arm, and an other his Neck? And will they not bring you as solide proofs, for the *rules*, that from Erra Pater they have learned, and do very constantlie and serjouslie observe, concerning *St. Pauls and Candlemas day*? And here, I hope I shal not much displease my Reader, unles he be over austere, if I shal fal sometime into a fit of that infirmity, that is so incident to men of my years, to entertain him with a tale. They say Herodote made his *History* somewhat the more delightful, by stepping aside *to tel a tale or two* now and then. Not long before my leaving of *Lincolns Inne*, in the reading time, one that had brought Mr. Reader venison, being an ancient man and one of some fashion, was entertained with some other at Mr. Readers board; where som table talk falling in about *Candlemas day*, & a word or 2 cast out by occasion thereof concerning the *vanitie of such observations*, their old gvest very sagely told them, that he was *a Keeper* himself, as also had his Father ben before him, and he had constantly observed so far as he was able to remember ought, that on *Candlemas day*, if the Sun shone out, and it were a faire day, the Deer (contrary to their ordinary usage) would keep close in the covert; whereas if it were a close and gloomy day, they would come abroad and be frisking upon the lawn; as presaging that winter was in a manner gone, and litle hard weather behind, and that this had also ben observed by his Father before him, as also by other *Keepers* as wel as himself. Now when I perceived this his relation to take with some of the company, and one among the rest had past his verdict, that *there might be somewhat in it*: conceiving it no fit cours to debate any further by way of argumentation in the businesse, I thought better as Socrates sometime dealing with the Sophisters of his time, to move a question onely to the Keeper. (tho Mr. Lilie tax me for that cours, and would have puzzeling questions debarred from these disputes.) I demanded therefore of him, *which Candlemas it was, the Popish or ours which are tenne dayes asunder, on which the Deer were so disposed.* and he answering:

ing ours, for he knew no other; I inferred thereupon, that that would then afford a good argument, to prove theirs, but ours, to be the right Candlemas day: for that the Bear went not by any Kalender, but by instinct. It was soon perceived what the Demand and Inference aymed at; and the businesse was instantly at an end. But what frivolous fopperies will not pass for currant, if tales and stories of occurrencies may be admitted for good proof? Again, neither is Mr. Swan able to make good what he here avows, and the contrary also to what he affirms, hath by others been averred, as formerly I have shewed. Tho to shift off that, they have devised another trick, by telling us that those Events need not follow them close at the heels; they may come a year or two after; when they shall please to assign them that endued them with this faculty, and gave them this power: and so come they earlier or later from them they proceed.

But lastly, it followeth not, *such and such things came after them, and therefore were either portended by them, or proceeded from them.* When as by other causes they either might be, or apparently were produced: whereof more, when we shall come to Pericles, and the Solar Eclipse in his time. To conclude, as

De Divinat. l. 2. Tully saith of a *Philosopher*, so say I of *a Divine*; *It is not a Divines part to ground a truth*, especially in matter of *faith*, *upon the testimony of such witnesses, as may by peradventure speak true, or through faltinesse fain and fail: by reasons and arguments matters must be proved, not by events; such especially, as any thing almost may be made good by.* and with that of *the Lord Howard*, in his Discours of *Blind Prophesies*, *Until a man can as wel produce a certain reason to make his guesses good, as score up a register of blind events, we may rather commend his luck then his learning.*

But we shall have a Testimony beyond all exception, and that arguing not *à posteriore*, from *the Events*, but *à priore*, from *the first cause* and ground of this use and office *of the* Stars. for *the*

Pag. 15. 19. *Scripture*, saith Mr. Swan *doth not speak in vain, when it saith, concerning the Sun, Moon, and Stars, Let them be for signes as wel as for seasons, dayes and yeers*, Gen. 1. 14.

I will not stand long to quarel with Mr. Swan about his rendring of the *Text*, thus, *Let them be for signs as well as for seasons, dayes and years.* The words are precisely, *Let them be for signs and for set seasons, and for daies and years.* Nor will I pres the version

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of Junius and Tremellius, who render it, *Sint in signa & tempestatibus & diebus & annis, Let them be for signs, both for seasons, and for dayes and years*: tho the version be not improbable: such use of *the copulative* that it requires, being very frequent in Scripture; as Esay, 4 6. *from storm and from rain*, that is, *from a storm of rain*; on which place see more instances of the like. So Matth. 3. 11. *He shall baptize you with the Holy Ghost, and with fire*: thanis the most Interpreters, *with the Holy Ghost like unto fire*. (of which yet more else where) not as Mr. Swan here *as well with the H.G. as with fire*: So certainly, John 3. 5. *Unless a man be bred of water and the Spirit*, that is, *of the Spirit in Baptism by water represented*. nor dare I say, whatsoever Mr. Swan may, *as well of water as of the Spirit*. Now this their version admitted, and it may be doubted whether Mr. Swan can refel it; it will clearly sweep away all those his superstructures of such and such either Events or Effects, that are founded thereupon.

But we wil admit Mr. Swans Version without further debate. Take we *the Text* as he renders it; will it thence follow that the Scripture should *speak in vain*, when it saith of the Sun, Moon and Stars, *Let them be for signs*, unles *the great Eclipses and Conjunctions had always said Events*? for upon that account is this inferred by him. Pag. 19.

Yea but, saith Mr. Swan, *they could not be signs to us here below*, (*and to whom else unlesse to us?*) *If they signified foreshewed or spake nothing to us, by their motions, configurations, risings, settings, aspects, occultations, eclipses, conjunctions, and the like*. Pag. 15. Ibid.

And this he sets on, to put the more strength into it, by a quaint nicetie from Psal. 19. 1, 3. wherein he so much pleased himself that he repeateth it again, Pag. 23. *For in the right consideration of that Psalm*, (saith he) *there is a double speaking to be observed; the one for God in the first Verse, the other to men, at the third V.* that is, (as where in the second cours it is served us in again) *to Astrologers*. for this *latter language* is *Astrologie*, not the former; as before you heard from him. Pag. 23.

But first, is not this enough to make them *signs*, not in *vain*, but truly and deservedly so termed, if they *signifie and declare unto us the might, majestie, glory, wisedome and excellency of that God, that made them and setled them in that wonderfully admirable constant state, order, course and entercourse for the benefit of*

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the creature here beneath, wherein to this day they continue? but of this further also hereafter.

2. What reason can be rendred, why *the Voice* spoken of in the *third Verse*, should not be the same, that was generally propounded in the first Verse, illustrated more particularly by one speciall branch of it, in the *second Verse*, and the vast extent of it, in *the third*?

3. As himself reasoneth, *If they be signes, then they signifie and speak somewhat, and to whom but to us?* So here, *if they speak for God, they speak to some body for him; and if to any, to whom but to us; whom God* (saith Mr. Swan) *hath given a lofty countenance to look up unto them?* And if to us, why not to mankind in general? or why to *Astrologers* onely? Or lastly, are there such *Wizards* as our *Astrologers* in all parts of the world? for they are the onely men, that understand *the Stars language*, as Mr. Swan informs us. Pag. 15.

4. That they should not be *signes*, unles they should *foreshew somewhat*; and much more, unles they should *portend some sad matter*, is a very weak and sandy consequence, as by instances not a few hath evidently ben shewed already

5. If *the Sun Moon and Starr* be *Signes*, doth it thence follow, that all their particular *motions, mettings, configurations, aspects, conjunctions, oppositions, risings, settings, &c.* be *significant, and portend* some new matter? The *Tabernacle* was a *sign*, as was also *the Temple*, Heb. 10. 1. but can it thence follow, that every *loop*, or *tach*, or *pin*, or *stake*, or *socket*, or *cord*, or *curtaine*, and the *length*, and *breadth*, and *depth*, of each, or *coupling* of them one to another, or *distance* of them one from another, or *situation* of them one against another, or *taking* of each *down*, and *folding* of it up when they were to remov, or *unfolding* of each again, and *setting* it *up*, when they were to make some stay, were all therefore significant also and mysterious? that men should imploy their wanton wits (as it were to be wished that some did not) in picking strange matters and deep mysteries out of each of them. Or because *the Paschal Lamb* was a *sign*, and represented *Christ*, 1 Cor. 5. 7. doth it thence folow, that its *fleece* signified one thing, and its *hoofs* an other, and its *ears* a third, and its *eyes* a fourth, and its *purtenance* a fifth, and its *posture* in the dish, a sixth, and so forward, with *fore leg* and *hin leg*, and *rise*

by

and *left eye*, and *ear*, and *noſtril*, and *legs*, and the like? What we find in Scripture noted as *ſymbolical* in it, that with good ground we deem ſignificant. And what we find in Gods Word noted as ſignificant in theſe *celeſtial creatures*, that may we warrantably conclude to be ſuch, and ſo far forth *ſignificant* as it informs us, or *ſtrength of reaſon* thereupon grounded ſhall lead us. As for *configurations* being meer contrivances of mans fancie, to what end ſoever at firſt framed, or to what other good purpoſe ſoever ſtill retained, for the better obſervation of *the motions riſing* and *ſetting* of each of them, and the diſtinguiſhing of them one from another, to mak *myſterious ſignes* of them, or attribute ought to them, in regard of ſuch Figures as mans fancy hath framed them unto, what can it be les then meer *ſuperſtition* and a palpable abuſe of them? Can not the *Sun*, *Moon* and *Stars ſpeak unto us*, unles they ſpeak unto us by all theſe particulars?

Laſtly, do not the *Stars ſpeak* at all unto us, unleſs they ſpeak to us in *the Wizards language*? This is juſt like to the *Patrones* of *Popiſh ſuperſtitions*, and of that monſter more particularly of *Tranſubſtantiation*; who becauſe they find *the Sacrament of Chriſts body and blood* oft termed a *Myſterie*, and a *great Myſterie* in the writings of the Ancient Fathers, would thence conclude it to be a *Miracle*, or a *miraculous Myſterie*, ſuch a *Myſterie* as they would have it to be. For ſo doth Mr. Swan reaſon, and Mr. Lilie before him; *The Sun*, *Moon* and *Stars ar ſignes*: *therefore Fortune-telling ſignes*, *foretelling the ruine of Kingdoms and States or ſuch ſignes as the Wizards will have them to be*. But this is to reaſon *a genere prædicato ad ſpeciem ſtatuendam*. *A Myſterie*; and therefore a *miraculous Myſterie*? *A ſigne*; *therefore a prodigious or portending ſigne*: as if one ſhould thus reaſon; *A man is an animal*; *and therefore a bruit*: or, *An aſſe is an animal*: *and therefore a reaſonable creature*. And as we therefore anſwer thoſe *Remiſs Factors*, that *the Sacrament of Baptiſme is a Myſterie*, *and yet not a miracle*; *the Element of water in it is myſterious*, *yet no miraculous matter*. *no ſuch eſſential change in the one*, *as from the word Myſterie they would infer in the other*. So may we juſtly return the like anſwer to theſe *Wizards* and their *Factors*, that the *Rainbow*, *Circumciſion*, *the Paſſover*, *the Sabbath*, divers other were, and our *Sacraments* ar *Signes*; and yet neither ſuch *prodigious* or *portending ſignes*, as from this term

given them, or office thereby assigned them, they would conclude these to be. But we will take Mr. Swans argument, and trie what use we can make of it. *The Stars were not signes, if they did not speak somewhat.* To which I ad. that it is sufficient to proov them *Signes* if they *do speak* somewhat; as it is enough to make *letters* and *words signes*, if they signifie somewhat. But the Psalmist saith, *they speak* somewhat, and telleth us withall what somewhat it is that they say. *the stars* therefore may be *signes*, tho they speak no more then what the Psalmist saith they do; tho they speak not such a language as Mr. Swan and his Clients would have them to speak, and rack Moses most unreasonably to make him say that they say. *Communi omnium idiomate* (*idiotismo*, we may ad also) *loquuntur*, saith Calvin speaking of this place. *They speak in a* language *that all may understand.* These mens Astrologie therefore is not, as Mr. Swan before told us, *the stars* language: for Mr. Swan himself telleth us in the very *Front* of his Book, that *few understand* that: and yet hath the same man the boldnesse to say, *thus they work, and by their working they speak to all those who will but lend an ear to hear them.*

Instit. l. 1. c. 5. Sect. 1.

Pag. 14.

But these men, tho they be not able to make out from this Text, so much as they avow, and would thence conclude, concerning *the Voice of these celestial Creatures*, as *portending and threatning* such *dismal matter* as they would have them to foreshew; yet would they from hence infer and enforce upon us matters of an higher nature and greater concernment, to wit, that they do not onely *portend* such things as *events*, but *produce* them as *effects*. And here Mr. Swan to ty us fast hand and tongue, that we may not once *hiscere, open or stir* against what he propounds, tels us; that *It is an axiome so firmly grounded upon experience, that all the world will never be able to confute it, that the Lights of Heaven work upon the inferior world; and the vertues and powers by which they work, were at first Divinely stamped in them*, (where, if not here by this Word of God in the Creation of them?) *and are elsewhere called* by the name of *influences*; (of which term in his due place) and that *even to the subversion of States, change of Common-Weals, Translations of Kingdomes, with change of Lawes and Religion.*

Ibid.

Pag. 18.

But, Sir, let your *Axiome* be never so undeniable, such as *all the world can not refute*: yet (*qid dignum tanto hiatu?*) your Argument thence drawn to conclude what it should proov, is so fillie,

as

is that not some exquisite *Sophister*, but any punie *Sophomor* may at first sight discover the feebleness of it. For let your Argument be drawn into a syllogistical form, and what will it be but this? [The Lights of Heaven work upon this inferior world. But the Sun, and Moon, and Stars are the Lights of Heaven. *Ergò* the Sun, Moon and Stars work upon the inferior World, to the subversion of States, changes of Common-Weals, Laws and Religion, and Translations of Kingdomes, *&c.*] For who seeth not, if he have but his eyes in his head, that there is much more in the *Conclusion* then is to be found in the *Premisses*? Or thus if you please; [The Lights of Heaven work upon this World by a power stamped at first upon them by God: But the Sun, Moon and Stars ar such Lights; *Ergò* they work by such a power, to subvert States, and translate Kingdomes, to make new Lords and new Laws.] And is not this think we an irrefragable Argument? or were it not worthy rather to be hissed out of the Schools? Pag. 21.

But thus we have at length the full latitude of these mens interpretation of Moses his words, or Gods rather by Moses recorded; [Let the Lights of Heaven be Signes, not onely to foreshew, what men bred and born under them shall be and shall do, and what evils shall betide them in life and in death, and to portend Rebellions and Ruines of Kingdomes, States and Churches; but efficacious Signes so to work upon men, as to make them thievish and lecherous, and disloyal, and furious; to make them subject to many miseries and disasters in their lives, and to bring them at length to such and such evil ends; and upon States to stir up people to sedition and Rebellion; and to subvert and utterly overthrow them, change their fundamental Laws, and to remov the Religion professed formerly among them.] All this and much more then this they ascribe to the Stars: and when we demand, where they find that God at first endued them with this power, they deem it answer sufficient to tel us, that *God himself when he made them, said, Let them be for Signs.* Is not this I say, *non sanguinem elicere*, but *saniem exprimere? to bring Scripture*, not until they make it *yeild blood*, but untill they *squise* out of it such *rotten stuff*, such *purulent matter*, as a man would wonder any Christian soul should not abhor?

Mr. Swan did forecast, what would here be objected; to wit, that *the Word of God tels us, that it is God, not the Stars, that dis-*

poſes Kingdoms and States, Prov. 8. 15, 16. *that ſets up and puls down*; Pſal. 75. 7. that, as Daniel told Nebuchadnezzar, *rules the Kingdomes of men*, not leaving them to the diſpoſal of *the Stars*, but giving them to whom he pleaſeth, Dan. 4. 25.

Pag. 18. 19. To this Mr. Swan returns a long lacinious anſwer, winding and turning to and fro, as a Hare in chaſe to elude the the Hunts-man and his Hounds. The ſum of what he ſaith, in ſhort is this; that *Its one thing to ſo diſpoſe of Kingdomes, as to tranſlate them to another Nation; another thing ſo to diſpoſe of of them, as they who live in them to be puniſhed for their ſinnes.* Which diſtinction of his, what it makes for his purpoſe, a better head then mine muſt tell. For God, he grants doth the one as wel as the other, and doth he not for mans ſins as well the one as the other? See Deut. 9. 4, 5. or do not our *Aſtrologers* aſcribe *the periods of Kingdomes to the Stars?* or have *the Stars* any regard to *the goodneſſe or badneſſe of a people*, *working* as theſe *Wizards*, and their *Patrons* tel us, *in a natural cours*, not *in a moral* or *arbitrarie way*, as well in the one as in the other?

2. To omit what he returns to an Objection of his own framing, that *God works alwayes extraordinarily in ſuch caſes*: (which no wiſe man I think, will or did ever avow) that *yet the ſignes of Heaven have their working alſo, and are ſerviceable to God in theſe.* Which what is it elſe but τὸ ἐν ἀρχῇ αἰτεῖν, *principium petere*, to bring us back to that which was in queſtion at firſt; and to prove what he would have, by that which is under debate?

Beſides that the queſtion is not, whether God by a miraculous way make uſe of any creature to effect thereby, what he pleaſeth; but whether theſe *celeſtial bodies* have *an innate power to effect ſuch ſtrange alterations in States*, as our *Wizards* attribute to them.

I might demand of him where in any authentical Record, he he finds that God ever made ſuch uſe of the Stars.

Pag. 19. For who almoſt would not ſmile to reade to this purpoſe alledged, that of Aſaph, Pſalm. 50. 4. *He ſhal cal to the Heavens from above, and to the earth, that he may judge his people.* that is, to hear the debates, and decide the controverſie between him and them? For did not Eſay, chap. 1. 2. and Moſes before him, Deut. 30. 29. and 32. 1. cal *Heaven* and *Earth* to hear the controver-

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ſies between God and his people, and to bear witneſſe what was to paſs in way of plea and allegation on Gods behalf againſt them; implying thereby what they might doe and would doe, were they apprehenſive of ſuch affairs? See the like, Jer. 2. 12, 13. Mic. 6. 1, 2. And might not that man deſervedly be derided, who would thence conclude that *the ſtars had ears to hear*, what God or his Prophets there ſaid; as well as the Jewiſh Maſters, who with ſome great Heathen Writers, from Pſalm. 19. 1. aſſert them to be rational creatures? or that ſhould from the places before deſigned out of Moſes, Aſaph, Eſay, Jeremie, and Micah, maintain as much concerning *the mountains* of the earth, and the *earth* it ſelf, as theſe men would hence gather concerning *the Stars* and *the Heavens*?

As litle to any purpoſe for proof of the point in queſtion is that other inſtance from Deborahs words, *The ſtars in their courſes fought againſt Siſera*, Judg. 5. 20.

For firſt, if *Rhetorical flouriſhes* be made *matter of Faith*, and *Allegorical expreſſions* ſtrained up to the higheſt *pitch of propriety*, we ſhall ſoon frame a ſtrange and monſtrous *Body of Divinitie*, and make *Scripture* ſtory little better then a *Popiſh Legend*, or a *Jewiſh Talmud*, which by ſuch means is grown up to a main maſs of fabulous and ridiculous relations. Will any be ſo abſurd, as becauſe David one while complains that *He ſtuck in the mire where he found no footing*, Pſal. 69. 20. an other while praiſes God for *drawing him up out of the miry clay*, Pſal. 40. 2. Therefore to imagine, that David ſometime like to the Romane Marius, lay hid in a bog, from whence God in ſafetie drew him out? Plut. *Mario.*

Or becauſe God threatens the Iſraelites by Amos, chap. 8. 9. that he would cauſe *the Sun to ſet with them at noon tide, and darken the earth in the clear day*; can it thence be concluded, that ſome *great Eclipſe of the Sun* ſhould fall out on that day, wherein the judgement then threatned ſhould be inflicted? or as ſome groundleſly, that it ſhould be a Propheeie of that *obſervation of the Sun* at the time of our *Saviours ſuffering*? Matth. 27. 45. Galatin. *arcan. l. 8. c. 19.*

or when God ſaith of Babel, that at the time of her fal, Eſay, 13. 10. as if the Heavens ſhould wear blacks for her, *The ſtars of Heaven, and the conſtellations thereof ſhal not give their light, the Sun ſhalbe darkned in his going forth, and the Moon ſhal not cauſe her light to ſhine out*; who underſtands not, that

the

the meaning in both places is other then *the proprietie of the letter* imports? to wit, in the one, that in the height of their prosperitie and jollitie they should suddenly be surprised with anxietie and distresse, that should dash all their glory, and mar, yea utterly damp all their mirth: in the other, that they should have no more joy or comfort in ought, albeit they had *Day-light*, or *Moon-light*, or *Star-light*; then as if the whole Heaven over their heads were totally darkned, and those glorious Luminaries all utterly extinct. Take one place for all, wherein most Interpreters agree, and against which there can be no exception. It is said, Rev. 6. 12, 14. *Upon the opening of the sixth seal, there was a great Earthquake, and the Sun became like a sackcloath of hair, and the Moon became as blood, and the Stars of Heaven fell down to the Earth, even as a Fig-tree casts its green Figs when it is shaken with a mightie wind; and the Heavens went away like a scrole, when it is rolled up together; and every Mountain and Iland were removed out of their place, &c.* much whereof is borrowed from Esay, 34: 4, and is all spoken as the most and best Interpreters unanimously agree of that great and strange change, that was wrought in the World, upon *Constantines conversion to the Christian Faith, the abolition of idolatrie* generally before professed, and *the profession of Christianitie* setled in the room of it; together with *the consternation of the Pagan partie*, that so possest the minds of men great and small, high and low in all parts, as if the whole world had ben turned upside down, as the Cynik said it would be shortly after his decease, and willed them therefore to bury him with his face downward; and as wel the Heavens above, as the earth beneath, had with a most violent concussion ben shaken and removed out of their wonted places: albeit not any of those particulars there recited were in likelyhood literally then effected. For of *the last day of the World* the subsequent *Prophecies* will not permit it to be expounded.

Diogenes Laert. l. 6.

Now to apply this and the former instances to our present purpose; when Deborah saith, *The Stars fought from Heaven, the stars from their ramparts*, or *terraces*, or *parapets*, or *higher works, fought against Sisera*; It is by Peter Martyr, Junius, Piscator, and who not? after Joseph the Jew, expounded of such *storms and tempests*, with *gusts of wind, showers of haile stone and rain*,

Antiq. l. 5. c. 1.

rain, cracks of thunder; flashes of Lightning or the like; such as that was in Egypt, Exod. 9. 23, 24. that at Gibeon. Josh. 10. 11. and that described, in likelyhood, at the destruction of Pharaoh and his troops, Exod. 14. 24. and 15. 6. 7. Psal. 77. 16. 18. So vehement and violent, that all the powers of Heaven might seem to concur and joyn together in the encounter with, and the assaults of Sisera and his forces; tho it be not therefore necessarie to imagine, that the Stars had any particular employment in that Action; no more then *the Sun* or *Moon*, or *Stars*, in those other before described. That some such storm is there intended, is the more probable, in regard of that which is there subjoyned that *the river Kishon swept them away*; being raised up and swelling in likelyhood by the abundance of rain, that then suddenly fell.

But let us grant Mr. Swan, which yet cannot be proved; no more then that there are מסלות *ramparts*, or *terraces*, or *parapets* in Heaven; that the *Stars* had such a particular employment in this businesse; will this think we, be a sound Argument? *God did sometime extraordinarily, and for ought can be said, miraculously make use of the Stars to defeat some forces; Ergò Stars have an innate power from their original stampt on them by God to do much mischief, and to overthrow Countreyes and Kingdomes.* Or may not one upon the same ground reason in this manner? *Christ made use of clay tempered with spittle for the opening of the eyes of one that was born blind*, John 9. 6. *Ergò clay tempered with fasting spittle hath a singular facultie and innate vertue given it by God, to cure such as are born blind, which Christ doubtlesse well knew*, otherwise he would never have made use of it to any such purpose. The one Argument is sure enough every whit as good as the other, and it may evidently shew, what pass they are at, that are fain to fly for want of sounder Arguments to such fory shifts as these.

But Mr. Swan proceeds to demonstrate unto us, taking in Sr. W. Ralegh for his second, how *Mars*, that *fierce and furious* fellow is able to *subvert any Kingdome or State*, for after a long discours, how *the Stars work upon elementarie bodies*, and so mediately *upon mens soules*, their minds and their wils; (which you must remember, must be according to such faculties, as our Wizards have assigned them: for ye must of necessitie, as Mr. Lilie pleads, *grant them their principles*, tho they be not able to prove them: pag. 20.

them i) [Hence saith he, it comes to pass, that in places where the present state of things is apt to kindle into a combustion, there Mars being powerful in operation, doth sometime sow the seeds of War; or the Aire being out of tune by bad influences of Planets, causes not onely many sicknesses, but strange disorders of minds, which breaking out into act, do many times disturb States, translate Kingdomes, &c. For when the Aire is distemperately heated, then it is for certain very apt so to disorder and drie up the bloud, as to breed much choler red and adust; this stirs up to anger, with thoughts of furious and violent actions; whence War, from War Victorie, from it change of Common-Weals, and translations of Kingdomes, change of Laws and Religion, New Lords, new Laws.

Have we not an ocular demonstration of what was before said, of the *Power that the Stars have over Persons and Peoples, Kingdomes and States?* But I suppose we shall not need to borrow great Alexanders whiniard to cut this *Gordian knot* asunder, any sory whittle will serve the turn. In a word Sir, you beg still the question, you presume what you should prov, that which you know is denied, and must still be denied until it be proved, that the Stars *have such bad influences*, that is, as before you explaind your self, *Powers and faculties stampt in them by God.* Now this we deny, and for us to deny it, is enough. You that avow it, must prove it. And this Mr. Swan will as well be able to prove, as Mr. Lilie his Client, that *the good Angels told holy men so*; or Mr. Johnson his *Antagonist*, that *God told it to Adam.* Now this barely denied, cuts clean away the dependance and consecution of all that follows after and is inferred thereupon. Here therefore we might justly without more ado set down our rest, and ease our selves of further labor: Howbeit to manifest the impietie of this groundlesse conceit, and the frivolousnesse of these specious pretences, we shall take a little pains to wade somewhat further in discussion of these their *Assertions.*

First therefore, whereas Moses tells us, and God himself by Moses, that God at the first made *all things good*, yea *very good*, Gen. 1. 30. Yet Mr. Swan and his Clients tel us, it is not so. *God created some stars* and *Planets with a malignant power stampt in them by their ascendencies, conjunctions, aspects, and eclipses, &c.*

coming

coming as constantly and certainly at set times, as day and night, sommer and winter, by that cours that God entred them into at first; and working as necessarily, as fier heats and burns, where it meets with combustible matter, so instil into Adams issu that should be bred and born under them, yea or live under their pretended regiment, whether he stood or fel, *a vehement inclination*, and *strong disposition* in some *to furie*, in some *to folly*, in some *to thievery*, in some *to lecherie*, and the like: as also to produce *plagues, seditions, insurrections, changes of State and Government*, and the like *epidemical evils*, in those *Climates and Countreyes*, unto which they have *special relation*, without respect to any *notorious wickednesse*, or *haynous delinquencies* reigning in those regions. Now consider we seriously, and sadly withall, what an height of impietie this may raise up mens spirits, prone enough by nature to entertain and imbrace any conceit tho never so vain tending thereunto. For when any such judgement in an excesse more then ordinary, of mortalitie, famine, war, forain or intestine, shall befal a people, and Gods faithful Ministers shall enform them, as Paul those at Corinth, 1. Cor. 11. 30. that such evils befal them for such and such sins, as they observ to be rife with them, and to reign among them; may not men trained up in these *Schools*, and drencht with these *Principles* tel their *Teachers*, that it is a fond and frivolous fancie, to tel them, that *these evils befal men for their sins*; for that these things were *in the cours of Nature necessarily produced by* the *Stars*, and must needs therefore *in their set times as certainly come, as the Sun keep his cours, whether men did well or ill?* Ye see, what a prone and plain path to *impietie* and *contempt of Gods judgements*, is paved out by these dreams and dotages, and made not slick and smooth onely, but even steep and slipperie, to work the downfall and breakneck of mens souls. What Engine more efficacious could the whole Court of Hell devise, to keep men from *repentance* for their sins, when God by his judgements cals upon them for it then this? Which we may therefore deservedly deem to have come out of the Divels Forge; for this end and purpose there contrived, by holding men in *impenitencie* to help to fil Hel.

2. We might demand of Mr. Swan, who made that *third*

Planet Mars, so powerful in operation, and of so bad influence, as wel as of his Client Mr. Lilie who hath made that *fixed Star the Bulls-eye* to be so *hot fierce and furious*. It was thole in likelyhood that so Christned him, and dedicated him thereby to that furious deitie. God, we are sure of it, never so named him; nor, that can be proved, ever gave him such power.

3. *Mars*, saith Mr. Swan, works thus in such places, *Where the state of things is apt to kindle into a combustion*. and doth not Mars by his innate power, and powerful operation over mens genitures from their very birth design and dispose them thereunto? Or doth not your Client Mr. Lilie tel us that *the former Eclipse of the Moon that we had the last year, being in the beginning of Libra a turbulent and evil signe, and its greatest obscuration falling near or fully in the seventh House, is without doubt the forerunner of many tumults and desperate designes, that shall terminate in the blood of those that contrived them*? and that without any such proviso, *Where a state is apt so to kindle*? Yea may we not wel say, that *these mens predictions are fit matter to kindle men into combustions*? Since that from a multitude of instances it may be made evident, that by such courses, people have ben incited and animated unto insurrections and rebellions, that which Agrippa sometime minded Augustus of.

Pag. 14.

Dio. l. 42.

4. If by such means, to wit, of *overheating mens bodies, breeding abundance of Choler adust* in them, *Mars* is wont *to produce War and change of States*, and the like; VVhy should we not have *War* and a *change of State*, so oft as we have any extraordinary scorching hot Sommer? For from the same causes why should not the same effects flow? yea according to this deduction, the danger of *change in States*, should arise from none but such as ar cholerick and hastie; whereas it proceeds rather oft times from close and reserved persons, men of a divers constitution: whence it was that Cesar said, *He feared more those meager pale fellows Brutus and Cassius, then Antonie and Dolobella*.

Plut. apoph.

5. If the *Efficacy* of *the Stars* hang upon such loos links, as the long chain, (the longer, and the more links, the weaker) of Mr. Swans *scrites* consists of; how uncertain must his Clients *Predictions* all of them proov? which yet with such confidence they are wont to give out, as hath formerly ben shewed. *Mars*

doth,

doth sometimes sow seeds of War, (not ever belike then.) and, *Disorders of mind breaking out into acts, do many times* (not at *all times*; or necessarily then,) *either disturb States, or work some unlucky disaster*; (but not unless they *break out into action*; nor then this or that *disaster* more then any other;) and again, *Choler aduſt stirs up anger*: (but not necessarily, unless it be stirred) and *anger breeds War*; (and so oft as men at once angry, must War needs ensue) and, *from War comes victory*; (not always neither: how oft do forces come off with equal loss on either side?) & *from Victorie proceeds change of Common Weals and translations many times* (not *always* belike then) *of Kingdomes*. But how many fights may there be, yea and victories too on either side, between *State* and *State*, (I spare instances) and yet no change of State with either? And what an heap of *Inferences* are here packt and patcht up together to make up Mr. Swans *Series*, no one whereof hath any necessary connexion with another? for men may have store of Choler, and yet not be angry; be angrie, and not not fight; fight, and not overcome; overcome, and not change State, or translate Kingdom. Whereas in a *Series*, if any one *link* fail, the conclusion is of no force. So that we may well say here as Plinie in somewhat the like case, *Solum inter illa certum est, nihil esse certi*, *there is no certaintie of ought in these things, but that nothing is certain.* *Hist. Nat. l. 2. c. 7.*

6. If *the Planets* work for *the subversion of States* by no other way then this, how is it that Mr. Swans Client tels us in his *New Ephemeris*, [That when Saturn is got into a Regal sign wherein he hath no right of Dominion, he stirs up in the minds of many men in the Regions subject unto that Signe a desire to rule like a company of Kings and Tyrants, and to back their crooked actions by force, power, impudencie, and a kind of severe reverence of their Persons, while they mind onely a continuation of War for maintenance of their present greatnesse; and they that govern regard more the filling and cramming their purses and coffers with gold and silver, then the business and common good of the Nation: at which time there will be much breach of trust; ——the Air dark and dry, and much cold weather:] and all this not from *the constitution of mens bodies*, but from *the Regalitie of the Signe*. Where, Sir, you see *the*

Planets and *the Signs*, working another way, and in another manner on *mens minds* then you tell us; and causing disturbances as well in *cold* wether as in *hot*. And again in his *Dark yeare*, pag. 8. [That Saturn and Jupiter doe change and overturn many humane affairs, and do work diversly therein when they change from one Triplicitie to another, and that having ben for some 200. yeers in the Waterie Triplicitie, they are now entred into the Fiery Triplicitie, and will therein continu for almost 180 yeers; during which time, as Water and Fier ar contraries; so the Actions of these times to come wil be qite avers to what was in those times past.]. So that Mr. Swan must invent some new way to shew, how those his imaginarie *Rulers* of humane affairs *do subvert and change States*, as wel in their *waterie Regiment*, as in their *fierie Reign*; as wel by *rheumatik and phlegmatik humors*, as *by superabundance of choler aduſt*.

Little pleasure therefore in fine hath Mr. Swan done his Clients by all this his long discourse, and the sandie chain of his sory *sorites*, consisting of so many *links*, not one of any necessary coherence or connexion with an other. For suppose we should, to do Mr. Swan a pleasure, grant him over liberally, as much as he here presumes, and would either crave of us, or obtrude upon us, to wit, that *the Planets by some malignant qalities do work upon mens bodies, and by this means also disturb their minds, and so make them to do such and such things*. Yet would this be sufficient to justifie that Art of judiciary *Astrologie* or *Astromancie* rather, which he hath here undertaken to defend? How many courses ar there by these Wizards his Clients generally professed and practised, which this his Argument drawn from *the Celestial creatures working upon Elementary bodies, and by mens complexions or constitutions upon their souls and minds*, will not reach?

And first here, how came it to pass, that Mr. Swan forgat the principal Occasion of his present Discours, the matter of *Eclipses*? VVhy did he not as wel undertake to demonstrate from *the grounds of Nature*, and those *irrefragable*, that these *Eclipses* have such an innate power in them to produce such terrible *Effects*, as his Clients ascribe to them; as that *Mars*, that unruly and turbulent *Planet* by disaffecting mens bodies to distemper their souls, and so disturb and subvert States? But the task belike

belike was too difficult for him to undertake: or els he was loath, as *Wharton's whipper*, of his friend Mr. Lilly, by such dealings to make his people as wise in these matters as himself. The present Occasion of the next days *Eclipse*, for which the *Sermon* was prepared, one would have thought should have required this rather then that, concerning which his peoples thoughts were then wholy taken up, without regard of *Mars*, a *Planet* it may be, that the most of them never heard word of before.

Besides, there is an other matter of much concernment; for it is a principal pillar, on which the support of his Clients Trade mainly dependeth; to wit, the Cognisance of *Questions*; which tho (saith Mr. Lilie) *Many have no conceit of, and suppose Ptolomey did not approve*; yet *if the Centiloquium be his, the Question is ended*: but *whether he did approve or no; if Art since his time have found out more then he knew, (all Astrologie was not buried with Ptolomey) it is not to be rejected.* And indeed, what ever ground there be for it, as a young Attorney sometime that went very brave, above the most of his rank, being demanded how he could maintain such apparel, made answer; that *He maintained not his apparel, but his apparel maintained him*; (what thereby he ment the Satyrist wil shew) so this here must be maintained, because it maintains them. The businesse is this, their Clients repair to them when they have lost Linnen, Pewter, Plate or ought else, to know what is become of their goods; a Mans servant is run away from his Master, and his Master would fain know which way he is gone; a man hath a mind to a woman that may be his wife, and he would know, whether he be like to obtain her or no; a woman that hath a suiter, whether such a match will be successful; one intending the Sea, whether the voyage will be advantagious; some that have friends or other relations abroad at Sea, or in forain parts, for these and the like purposes repair for resolution to Mr. Lily, he acknowledgeth as much, he takes their money, and tels them somewhat what he pleases; and *sometimes* (he saith) *he gives them satisfaction, and sometimes he errs.* but their moneyes he hath, and that he is sure of, howsoever it fall out, or fare with the parties from whom he hath it: it is just with them, as it is usually with those that for stoln goods repair to your Newgate-Birds; and thereby for the most part they do but make

Preface to Engl. Prophet. Mall.

Juvenal. Sat. 7

some:

some further addition to their former losses; and hereof therefore he may say, as the *Parasite* or *cogging knave* in the Comedie, *Hinc quæstus nobis est uberrimus*; by this cheating course our greatest gain comes in. See Mr. Milton's *Figure-caster*. I forbear to relate what nocorious peices of knavery as reported to have ben practised under pretence of this *Star-advice* in contriving of matches, and bringing of them about by setters made use of for that purpose, money for advice being taken on both sides; because that will justly be deemed a grosse abuse of the pretended Art; or to rip up such aspersions as by some *Mercuries* have herein been cast upon Master Lilie, because I deem *Mercuries* and *Merlines* both of a like credit. I shall onely enform you, in what form or manner Mr. Lilie by his own confession is wont to proceed in entertainment of his *Clients* and *Customers* in these cases, and one head to shun prolixitie, shall serv for all; which also, that we may not wrong him, you shall have in his own words. [Our manner of dealing is thus, one loses somewhat; and every man would willingly have his own again, or know which way or by whome it is gone. He comes to us and asks our advice, if we can help him to it again: this, I confess, is the ordinary question and manner of proposall. I think no man ever warranted the goods again; that can not be done.] (That no man ever did warrant it, may justly be doubted; but unless you put them in good hope of it, your customs would soon fail) *only thus much we do; we erect our Figure, and give answer, whether man or woman did the fact, their qalitie and shape, domestical or not, to what part of Heaven the things are carried, the probabilitie of being obtained again or not.* and the like you may conceive of the rest of the questions or proposals before mentioned. and all these things in *a Natural* way from the *Stars*, for in all this he affirmeth that he makes *no use* of ought, but of *Nature onely*. Now here if Master Swan can come in at a dead lift, and make it appear how by *Natural courses* all these matters may be effected, and from such *irrefragable Principles* as he talks of, or reasons thereupon built, and thence necessarily deduced, sound proof may be made, that by contemplation of the Stars and the situation of them, either at the time of the thing done, (which commonly is unknown) or

W.L. *where before.*

Ibid.

of

of the queſtion moved concerning it, Mr. Lilie or any of his compliers can frame ſuch *judgements*, as he hem confeſſeth they do, he ſhall do him and them Knight-ſervice, and to make uſe of Mr. Lilies expreſſions, *Erit illis magnus Apollo*. Which until he, or ſome other of their *Admirables* ſhall do, both he and the reſt of his conſorts are in danger juſtly to be deemed no other then a *Crew of cheating companions*, or ſuch as work with damned Spirits. And this they have the more need of Mr. Swans help in, becauſe it is the moſt advantagious branch of their trade. I remember, when during my employment at Lincolns Inne, I lodged in the vacation times with a friend and kinſman in the edge of North-hampton ſhire, there abode not far from thence, but in Buckinghamſhire, one Maſter Sandis a Miniſter, withall profeſſing Phyſick, of the ſame kindred and familie, it may be with *that grave, reverend, and profoundly learned Doctor Napier*, for matter of *Aſtrologie incomparably beyond all the Scholers of other Nations that ever Maſter Lilie was acquainted with*: For I have heard, that he had a brother Merchant in London, that was called Maſter Sandis, as he was, but after King James his coming in, being Knighted by him, *of Maſter Robert Sandis* became *Sir Robert Napier*. This man, as I ſaid, profeſſing Phyſick, when any repaired to him for advice, or he was called out to viſit a Patient, uſed to erect a Figure from the time of the queſtion demanded concerning the partie, and thence to conclude for recoverie or death. It being on ſuch occaſion, the Ladie where I then abode, lying very weak, requeſted a viſit, to joyn with Doctor Cockayn of North-hampton, more to ſatisfie ſome of her neer friends, then any miſdoubt the other had of her recovery, at his acceſſe thither preſently had recourſe to his *Ephemeris*, and after Conſultation with that light, of the Patient, and a little conference with the Doctor, approoved the courſe he had taken, adviſed to continue them, and there might thereby be hope of recovery, haſted away, having taken his fee; after his return home told ſome of her friends, that ſhe could not live a week to an end; which proved otherwiſe: for the Gentlewoman recovered, and lived many a yeas after. Now this man demanded by ſome of his neighbour Miniſters, what ground or warrant he had for ſuch a courſe of *judicature*; all he had:

had to say for it, was that *He had received it from an ancient Physitian of long experience, and had himself found it very successful.* and that is just as much as Master Swan hath said, for the matter of *Eclipses.*

Lastly, to passe by all other, is not *the judgement of Genitures,* whereof they are termed *Genethliaci,* a principal part of this pretended *Art?* and doth not the prediction of *casual Events* grounded upon the *Constellations* at the time of mens *Nativities,* which have no relation at all to the *Constitutions of the bodie,* possesse a large room, and fill either page usually in their judgements of Genitures? Nor were it a hard matter indeed to fil up not some few pages, but *many* large folioes with instances of this Nature. But I will content my self with a few, and those out of one Autor, Rodolph Goclen the younger, (in whose steps Master Swan treades much) a stout maintainer of, and sedulous practitioner in this pretended Art and Trade, as the like in other vanities of the same stamp with this. In his *Uraniscopie,* among many other, in the first place he presents us with the *geniture* of a young man a Dane, that suffered death for a murther. *This,* saith he, having erected a Figure of his Nativitie, *who could not but see, to be portended by the Stars, from the combination of Mars with a violent Star called the head of Algol? For the Luminaries having Mars mingled with the head of Medusa* (a Monster which they have given a room in the Heavens) *doth signifie according to our Astrological Aphorismes,* (which must passe for Divine Dictates) *such as are to be beheaded?* (not hanged then belike) *and our jovial men could not prevail to save him, interceding for his life, because Jupiter was but weak in his geniture, and in an abject part of Heaven: nor could the VVomen, albeit they also assayed what they could, doe him any good, because Saturn made the mischief the more, being retrograde in the ascendent, and Mars seated in his essential dignitie,* &c. An other *geniture* he gives us of an other murtherer. *In this Mars,* saith he, *culminating in the West with the Stars of Cancer, did strongly signifie bloodshed, and meeting his Horoscope, did besides murther to be committed by him, portend imprisonment for it, which for six Moneths he sustained: yet for this Trigon of the Moon, Mercury, and Saturn*

and

and Jupiter then Lord of the twelfth House, great Iovial men interceeding for him, he was at length set at liberty. But to let all the rest passe, concerning his own geniture, whereof he hath drawn a Scheme, he tels us, that *certain malignant Stars scituate in the Angle of the Earth, and afflicting the Moon in the quadrat Angle of the West, did portend him great danger by slips and falls from aloft*: whereunto he adds, that accordingly he had had *two grievous falls, whereby his feet were hurt*; (some such *malignant Stars* in likelyhood had Mephibosheth in his *Geniture*. See 2. Sam. 4. 4. and 9. 13.) and withall admonishes men very sadly and seriously, *not rashly to imagine, that they can escape and avoid dangers, when they have malignant Stars in their geniture so situated*: and subjoyns, that *unlesse the one of them had been seated in its dignities, and the Moon supported with the Trigon of Venus, he had hardly escaped with his life. But Mercurie being in his principal essential dignities, conferred on him a Mercurial wit*; (It was well he made him not a thief) *to which the sextile of Saturn added profound Cogitations*, (such as you see these *conceptions are.*) *and the Sun fervour of spirit*; (gallant spirits, I hope then all tha tare born at Noon-tide, if no unluckie Planet crosse it) *Jupiter in the ninth, and Mercurie in the third House, imported journeyes as well long as short. the Signes were all prosperous and honourable, by reason of their beneficial Significatours; Mars onely excepted*, (he might otherwise have prooved a brave Warrier) *who being Lord of the ninth House, imported at some time peril by water*, which yet else where he imputes to *the Moons being then in the signe of Aquarius, and wounded with another malignant aspect*; thus *the Stars* in the Heavens, it seems fight together, and wound one an other) *which he called to minde, when being wrecked on the Swedish Coast, he hardly escaped with his life*; *but the most luckie trine of Venus* (well deserving therefore the title of a Deitie) *to the Moon, and the Moon withall hasting in his geniture to the Sextile of the Sunne, did mitigate many calamities to him.* And are not these such fop-

peeler and fooleries as do justly deserve laughter? Or may we not well deem those *given up to strong delusions to believe lies*, that give heed to such frivolous fancies as these? or is all that Master Swan hath above delivered, of any force to warrant such *significations* and *operations* ascribed upon the *Stars*, as this *Doctrine of Genitures* extends unto? which one of this Author I the rather relate, for that Master Swan in his Inference annexed unto his former discourse, takes up the same words and taunting termes used by him against those, that tax and deride these fond and bold fancies, or refuse to afford them credit.

For albeit all that he hath herein produced, be of no force or use to support the main tottering Fabrick of this their groundless Art; yet as if he had done them a stout piece of service, and cleared all their never yet prooved, nor ever to be prooved, *Principles*; he breaks forth into an Exclamation and Declamation against all those that do not acknowledge the Truth of them, and that deride them much more.

Pag. 21. *All which*, saith he, *is very plain*; (*and plain dallying and playing* indeed; and yet neither *plain dealing*: for concealing much of what is by them averred; nor sound arguing and debating; for presuming what is to be proved) *and yet there be some*, saith he, *so full of scruples, that they altogether oppose their manifest Doctrine*: (to wit, that *God endued the Stars with malignant properties, when at first he made them*; which must needs be *manifest*, because himself, his *Clients*, and some their *Patrons* so say,) *others so full of self conceit*, (because they relish not all that you and your Wizards say) and *Epicurean security*, (such as God by Jeremie encouraged his People unto, *not to dread such vanities*) *that they wickedly deride it*, (*deride it* indeed deservedly; for it is worthy of derision; yet not *wickedly*, no more then Esay, and by Esay God himself did, Esay 47. 12, 13.) *Whom we leave* (saith he) *to play the fools with their fond fancies, frivolous frumps, and affected derisions*. We well understand your friend Goclens Language, from whom you borrow all this: but Sir, be pleased to know, that those whom you

you ſpeak of, ſome as good men, and as wiſe as either Goclein or your ſelf, do no more play the fool in deriding the fond and impious fancies of thoſe whom you Patronize, then did Elias in deriding *Baals Prieſts and Prophets*; 1. King: 18. 27. Or Tertullian in dealing after the ſame manner with *the Valentinians*, whoſe *fantaſtical conceits* were juſt as theſe of your Clients, no leſſe impious then ridiculous. But you conceive us to be ſuch, as *want rather a little Hellebore to cure our brains, then forces of reaſon by Arguments and Demonſtration to inform our judgements.* And indeed by this diſcourſe you have ſufficiently, yea abundantly ſhewed, that you ſo deem of us. For how little force of reaſon there is in any of your *Arguments*, to convince any man, that will not renouncing his own reaſon, ſwallow down your *Principles*, admitting them upon your bare word without proof, will (I hope) eaſily appear to any one, not foreſtalled with prejudice, by what hath ben here returned thereunto. Pag. 21.

But *ſuch a one*, Maſter Swan ſaith, *he thinks was Pericles that great and famous Athenian.* he ſhould rather have ſaid, that *crackbraind fellow, one that wanted a little Hellebore to purge his brains, and that loved to play the fool with his own fond fancies and frumps.* For ſuch they are among whome he ranks Pericles. for which his cenſure of him, ſome it may be will deem that himſelf may need as much Hellebore as all Anticyra will yield. The Story of him he relateth in effect as I have before delivered it in dealing with Maſter Lilie, the cloſe whereof is, that when upon a *Solar Eclipſe* falling out as he was ſetting foot on ſhipboard, the Maſter of the Ship was therewith much diſmaid, he caſt his cloke over his face a while, and then taking it away again, aſkt him [If he had *ben ever* a whit the worſe for it: *or, as Maſter Swan renders it*, whether it portended ought, which the Maſter denying, no more ſaid he, doth this Eclipſe; *or rather*, there is no difference between the darkneſſe cauſed by the Eclipſe, and that which was cauſed by his cloke, ſave that there was a greater body between the Sun and his ſight in the one, then Ibid.

there was in the other.] Now howſoever Maſter Swan is pleaſed to taxe this in Pericles that noble and intelligent Greek, as *ſurely an over bold preſumption*; yet doth not Maſter Swans Sentence ſo peremptorily pronounced ſo aſſure me of the eqitie and reaſonableneſſe of it, but that I dare undertake the juſtification of him therein, and profeſſe my ſelf to be therein of the ſame mind with him, eſpecially had he put but ſome *thick cloud*, or the body of the *Earth*, in the room of his *cloake*. To which purpoſe, having ſome neighbours at Supper with me the evening before that expected *Blak Munday*, when upon ſome ſpeech of the *Eclipſe*, that was to fall out the next day, I perceived ſome of them ſomewhat fondly affected therewith, I told them that there would be *an other Eclipſe, within leſſe then 24. howers after it, that would be far greater then it, and would laſt at leaſt twice as long as it.* Which when they wondred much at, I aſſured them it would ſo fall out, albeit that their *Almanackes* had tooke no notice, nor made mention at all of it. In fine, to put them out of their wonderment, I told them, [We were already then entred into ſuch an Eclipſe; yea had ſuch an one every night in the yeer. the one being no other then a depriving of us of the Sunne-light in part for a while by the intervention of the body of the Moon paſſing between us and it; the other a depriving of us of the ſame Light totally, for a farre longer ſpace of time, by the interpoſition of the body of the Earth, between us and the Sunne. And there was therefore no more matter of dread, or diſmall preſage in the one then in the other.]

Pag. 21. Yea but, ſaith Maſter Swan, *the effects of this Eclipſe brought not onely miſerie upon his own Countrey, and diſhonour upon himſelf, but did put even all Greece under the ſad calamities of a long laſting war.* And Maſter Lilie his Client begins his *Darkyeer* with the ſame obſervation. [It was (ſaith he) as wiſely as truly obſerved by the learned Thucydides, that ſome yeers before thoſe three and twentie yeers Peloponneſian wars of the miſerable Greeks among themſelves;

themſelves; wherein every Citie or Common-Weale of Greece, was in one kind or other engaged; that thoſe things which in former times there went onely a fame of, tho rarely in fact confirmed, were then made credible, by the enſuing wars of the Grecians one with another. the forerunners of which qarels he ſayes were theſe; Earthqakes generally to the greateſt part of the World, and moſt violent withall, Eclipſes of the Sun oftner then is reported of any former times, great droughts, &c.]

Our firſt work here ſhal be, to rectifie the relation, and deliver the truth of the Storie. Thucydides therefore endeavoring to ſhew, that the *War*, which he intended to write of, was in divers reſpects not matchable onely unto, but even greater then any that had gone before it in Greece, whereof any record was extant, ſaith, that *Poets* by their *Fictions* uſed much to enhance the greatneſſe of thoſe *Wars* whereof they wrote; and *Hiſtorians* alſo themſelves oft times related many things upon *bare reports beſides the truth of the things reported*. But thoſe ſtrange occurrents before mentioned made this Story the more remarkable, not that *were forerunners*, as Maſter Lilie renders him, or; as he ſaith, *went ſome yeers before*, that is but his own gloſſe; but ἃ μετὰ τοῦδε τοῦ πολέμου ἅμα ξυνῃσθετο, *that did together with that VVar fall in or fall out*, (for the Greek word will bear either, of Maſter Lilies notions neither) were not the *forerunners*, but the *concomitants* of it, or *concurrent* with it. But what do I talk to Maſter Lilie of Thucydides his Greek, who underſtands not ſo much as one of his own fellow Wizards Latine, as hath formerly ben ſhewed. Now among thoſe things that fell out during the time of that War, or that *fel in with it*, ar reckned up, *Solar Eclipſes* more freqent then in former times: the more in likelyhood then obſerved in regard of the preſent ſtate & condition of the times wherein they fel out; whereof 3 onely ar by Thucydides mentioned, the one in the *firſt*, the other in the *eight yeer* of that War: *Earthqakes*; whereof *one*, that did much miſchief, in the *ſixth*, & *two* other leſſe conſiderable in the *tenth yeer* of that War: *droughts*,

and

and *dearths* following them, now and then lightly touched. But one of the moſt remarkable Occurrents of thoſe times was *a Peſtilential diſeaſe*, which taking its riſe in *Ethiopia*, fell down from thence into *Egypt*: then out of *Africa* ſtrook over into *Aſia*; whence croſſing the *Midland Sea* into *Europe*, it arrived at *Athens* in the *ſecond yeer* of that Warre; where it continued for *two yeers* in great force; and in the *fifth yeer* breaking out again, continued about a twelve-moneth; yet not ſweeping away ſo many as formerly it had done; the manner of it being by obſervation, better diſcovered, and means of remedie and recoverie, accordingly deviſed and made uſe of with ſucceſſe.

Theſe Occurrents therefore, as appeares by Thucydides his expreſſe terms, ſeconded with his punctual Relations, were *Comitants* of that Warre; and *fell within* the limits of it, not *forerunners* of it, and that *by ſome yeers forepaſt*, as Maſter Lilie, or the partie from whom he had it, do miſreport and belie that Noble Hiſtorian. But with the reſt of thoſe Accidents at preſent we have nothing to do, with the *Eclipſe* onely we now deal. *The Effects whereof*, ſaith Maſter Swan *brought miſerie upon Pericles Countrey, diſhonour upon him, and the Calamities of a long laſting Warre upon all Greece*. Where I might aske Maſter Swan what diſhonour it brought upon Pericles, who lived and died in high repute.

It is true, that after the VVarre was begun between the two prime States in Greece, jealous either of others greatneſſe, having now found occaſions to picke Qarrels either with other, and the Spartanes having invaded the Attike Territories, Pericles perſwaded the Athenians to ſit quietly, fortifie the Citie, ſend out onely ſome to make light skirmiſhes, and intercept their ſtragglers, but to bend their main Forces by Sea to invade the Spartanes and their complices, which would make the Enemies Countrey the ſeat of VVarre, and enforce them to call home their Forces. To which purpoſe himſelfe in Perſon ſet out with a great Fleet:

And

And howsoever Plutarch saith, that in this Expedition *he performed nothing worthie of so great a Preparation, nor did answer the Peoples Expectation*; yet doth Thucydides a judicious Writer, approove of his Advice; and affirms that he did more damage and dettriment to the adverse Partie, by wasting their Countrey, before he returned, then to his Countrey-men they by their incursion had done. Howbeit the people indeed more sensible of present losse, then of future emolument, and of their private affaire then of the publicke concernment, the Warre still continuing, began to mutinie, and to exclaime against Pericles; the poorer sort, in regard of the dammage they sustained, and the difficulties they were driven to in retiring to the Cittie, the richer sort, because their Countrey Farmes were spoyled, underhand inciting the rude multitude to crie out against Pericles, as if through his evill advice they sustained all that they suffered. Whereupon by the major number of *Voices*, (for it was *a Popular State*) Pericles was at the present put beside his Command, and Fined in a great summe of money, which he instantly making no reckoning of is, did not unwillingly pay, but according to the mutable minds of the multitude, readie to turn to and fro as variably as either Winde or Tide is wont, at a second Court or meeting not long after was the same Pericles created *the Commander in Chiefe*, of all the Athenians Forces: in which Command he continued to his dying day; and so prudently manniged the Affaire of that State, that Thucydides, tho a prime Man of a contrarie Faction, by Pericles prevailing exiled, and in that his Exilement writing his Storie, this part of it at least, after Pericles his decase, and no partiall Man consequently in his behalfe, sticks not to affirme, that the swarving from those courses that Pericles had set on foot while he lived, by those that succeeded him in place of Command, but not in Pollicie and prudent disposall of Affaires, brought not disgrace and dishonour onely, but destruction upon divers of them, and utter ruine almost

upon

upon that State. VVhich the rather I obſervē, to ſhew the groſſe partialitie and malignitie of theſe men, that regard not what they ſay, or write to the diſgrace of thoſe, that have in any kinde deſcried, or diſcovered and oppoſed their Fancies. For why ſhould *the Effects of* this Eclipſe be ſaid to have fallen foul upon Pericles, of whoſe valour and integritie, prudent and equall carriage of *State Affaires* ; Thucydides himſelf, a Man as well judicious as ingenuous, tho of an other ſide ſometime in the State, and by means of him and his friends for a certain number of yeers ſeqeſtred, yet affords a moſt ample Teſtimonie, by evidence of Truth evinced; rather then on Cleo that baſe turbulent Fellow, or Demoſthenes (not the Orator, but another) that headie, raſh and unadviſed Commander, and others of the like ſtamp, who out of by-reſpects to their own private ends, fed the Peoples vain humours with ſpecious pretences, and while none durſt oppoſe their Propoſals, for fear of being deemed Malignants, and Enemies to the honour of the State, put them upon ſuch inconſiderate Deſignes, as brought not ſhame and diſhonour alone, but ruine and deſtruction alſo upon ſome of them; Why, I ſay, ſhould that *Eclipſes* diſmall *Effects* be ſaid to have lighted on him rather, then on them, but becauſe Pericles had manifeſted his contempt of thoſe ſuperſtitious Conceits, which afterward in that very Warre prooved fatall and deſtructive to Nicias and the forces under his Command, whereof mention is before.

Yea, but the *Effects of this Eclipſe*, whether they lighted ſo upon Pericles or no, *brought miſerie upon Athens, and calamitie by a long and grievous War to all Greece.*

Of

Of the *Original* of that *war* we have ſaid ſomewhat before; & ſhewed that it was on foot before that *Eclipſe*, having ben alſo ſome good ſpace of time in brewing and breeding ere it brake out, as Thucydides declares at large throughout his whole *firſt Book*, the *Preface* introductory to it onely excepted. Nor was Thucydides ſo ſelie as theſe men would make him, as to aſſcribe either the *VVar* it ſelf, or the continuance thereof unto ſuch occurrents as were but the *concomitants* thereof. Yea ſuppoſe we, that that violent *earthqake*, and that terrible *Eclipſe*, had both faln out before that war was begun. as it had ben abſurd to ſay of ſuch an *Earthqake*, or of any *Earthqake* whatſoever, that it had by an innate efficacy produced that *VVar* that then enſued; or that any *earthqake* hath an inbred faculty, by vertu whereof it is able to produce *VVars*, as *drought* doth *dearth*, yea and neceſſarily in the courſe of nature ſo doth: In like manner is it no leſſe abſurd for any man to attribute the like efficacie to that, or to any other *Eclipſe*, unleſſe he be able to render ſome reaſon as wel for the one as for the other. And he that ſhall conſider the occurrences of thoſe times, as they concern the Athenian State, looking on them, not with an *Aſtrological*, but a *Theological eye*, as it behooved Mr. S. to have done; when he ſhal have read in Thucydides, an eye witneſſe of what he wrote, how far that heavy viſitation, that ſeized on them at Athens, and from thence overſpread their whole Countrey, not much afflicting any other part of Greece, a ſtrange contagious diſeaſe never known the like before, that weakned them more then the war it ſelf had done; how far, I ſay, it had ben from working any good upon them, that the greateſt part among them took occaſion thereby to break forth into all manner of wickedneſſe, looſneſſe, and licentiouſneſſe, ſpoiling of others, and rioting with what they gat from others, without fear of divine vengeance or legal penalties: as alſo what horrible outrages were in the ſeveral States and Cities committed; no place of ſafety leaſt to any, that was not as forward as others in acting of vilanies; no regard had of faith or oath, or of relations and trials natural, civil or ſacred; honeſtie ſcorned as ſimplicity, fidelity as folly, clemency as cowardiſe; and on the other ſide fraud cryed up as prudence, perfidiouſneſſe as

Thuc. l. 2.

Idem. l. 3.

policie, force as fortitude, cruelty as courage. This state of things, whoso shall seriously weigh, may with good ground and warrant from Gods Word, yea led by the very light of nature it self alone, ascribe rather those calamities, that afterward during that war befel the main body of Greece, that State of Athens more specially (the pride and power thereof so impaired and puld down by the Spartan, and they brought so low, that they were enforced to beg a peace in most submisse and base manner; and to accept it on most dishonourable and destructive conditions, of dismantling Athens their mother City, and Pyreum their haven town, delivering up their whole Fleet, twelv ships onely excepted; and receiving a new government by thirty such as the Spartane then approved, who by them supported, ruled according to their own lust, without regard of Law or right, and exercised such extream cruelty upon them, that as Cleocritus avowed, they murdred more of their own countriemen within *eight* months space, then their enemies the Spartans had in *ten* whole *yeers*.) unto the just judgment of God and his wrath incensed against them, for their transcendent excesse of ungodlinesse and wickednesse, not restrained, much lesse reformed, but improoved and enhaunced upon those forepast greivous judgments, then to an *Eclipse* or two coming in a certain fixed course naturally at a set time, without regard had to any superfluitie of wickednesse or ought of that nature in those times. And I desire any pious and judicious Reader to deem, whether of the two, either are guilty themselvs, or make others guilty of *Epicurean security*, as M. Swan from Goclein is pleased to speak, those that teach men *not to be afraid of a litle losse of Sunlight for a quarter of an hower more then they are of the total want of it for many howers night after night*, coming in a known natural way as wel the one as the other; but to *fear Sin*, that may cloud the light of Gods countenance towards them, and may cause him to withdraw the bright rayes and gracious *sunshine* of his favor away from them; or those who would make them beleiv, that *every great Eclipse*, coming certainly in a set time, by such a course as God setled these heavenly creatures in at first, draws ever at its tail a long train of inevitable evils by a natural power stampt upon them by God, as sure to ensu, as

Diodor. *l.* 13. *c.* 107.

Xenoph. *hist. Grec. l.* 2.

night folowes the Sunset, and day the Sunrising, and to light upon such people and places and persons as these men have assigned them unto, without any regard of their doing wel or ill. For it is observed by Thucydides, that in that strange infectious sickness, wicked wretches, when they saw that it surprized and swept away, as wel good as bad, all sorts alike, they grew to this resolution, *Let us get what we can by hook or by crook, by right or by wrong, and make merry with what we have got while we may.* and wil not men be prone to make the like inference from these Wizards principles? *These evils attend Eclipses in as certain a course as the Eclipses themselves come; and there is no means to escape or avoid them by any religious course or change of life, no more then by any such course the coming of the Eclipse it self; and it is in vain therefore, whatsoever Mr. Sal. where tels us, to hope or assay by any such course to avoid them.* and so he takes off the edge, and debilitates the force of all his pious exhortations. See Goclein before.

But pity it was, that Pericles had not some of these Wizards, as had Xerxes and Alexander, to have enformed him, which of the States, the Athenian, or Spartan, was under the *Suns tutelage* and which under *the Moons*, that he might thereby have ben better enformed of the issu of that *War*; which had his counsels ben folowed, and those courses insisted on, which before his death he advised, might have prooved more successful to his people, then for want and neglect thereof it did; who after his decease being encouraged by such miscreants as these, to engage themselvs in a forain war, when they had their hands ful enough at home, wherein their forces miscarried, and their State was thereby exceedingly weakned, were then, when too late, extreamly incensed and enraged against all those that had set them upon that design, and those more specially, that by their vain predictions had put them in hope of good successe; some of whom also they might the rather curse, because by folowing their foolish, unadvised and unseasonable advices, their Forces (which tho *ruined*, yet might have ben brought off with safety, as hath ben shewed formerly) were utterly destroyed. And thus much for the cleering of Pericles from M. S. his inconsiderate and groundles Thucyd. l. 8.

aſperſions, and our ſelvs from the like, who profeſſe herein to concur with him; as alſo to free Thucydides from ſuch falſe and frivolous relations as M. L. hath endevored to faſten and father upon him, being in truth no other then baſtardly brats of his own adle brain.

But let us at length, after this long digreſſion, that Mr. S. by Pericles cenſured, and M. L. by Thucydides miſreported have put us upon, return to conſider of ſuch further *Scripture-proofs* as Mr. S. hath produced for the juſtification of his *Aſtromancie*.

Pag. 14. *Theſe virtues and powers*, ſaith he, *were at firſt divinely ſtamped on them; and are called in Job* 38. 31. *by the name of influences.* The Greek word is ἐπιῤῥοιαι, from ἐπὶ & ῥέω, *ſuper & fluo, that is, to flow into, or upon; which derivation implyes thus much, that they muſt have ſome object to flow into, or work upon, it would elſe be nonſenſe, to uſe that name of influence.*

But 1. Sir, you ſhould do wel to tel us, where you find the word ἐπιῤῥοιαι, yea or *influence* in the *Text.* the Original, I am ſure, hath none of it. nor hath *the Greek verſion* any ſuch word at all there. that our *Engliſh verſion* hath, not *influence* barely, but *ſweet influences*, I acknowledge. but the *epithet* rather then the *ſubſtantive*, is ſuggeſted by, and deduced from the Hebrew, which hath no more then *delights* or *pleaſances*. the word is the ſame with that 1 Sam. 15. 32. uſed there of Agag. howſoever the Jewiſh Doctors ſome of them, by a tranſpoſition of letters, a trick with them not unuſual, do in either place render it *bonds*. Beſide, that ἐπιῤῥοιαι, as your ſelf give the notation of it, ſhould ſignifie rather *a flowing upon*, then *a flowing into*: as in the *Lords Prayer*, ἐπὶ would rather be rendred, *on*, then *in*. ὡς ἐν οὐρανῷ, καὶ ἐπὶ γῆς. *as in heaven, ſo on earth alſo.* Matth. 6. 10. But this is not unlike, what you have elſe-

Pag. 13. where; where ſpeaking of *Arcturus*, in Engliſh, the *Bears tail*, (for ſuch unruly creatures as *bears* and *bulls* have they placed alſo in heaven) you tel us in your margine, it is *a Star ſo called in Job*, as if ſuch a term were found in *Jobs text*, Job 38.

Sphær. c. 10. 33. wherein you follow alſo your Goclen to an hair, who tels us, that *the names of Pleiades, Arcturus and Orion are found in Job, and may be retained therefore without impiety or ſuperſti-*

tion:

tion. What *the Stars* are there mentioned by the names of כימה כסיל and עיש or עש or what *Stars* or *Conſtellations* are by thoſe terms particularly deſigned, neither the Hebrew Maſters, nor Chriſtian Writers, do generally agree, nor, I ſuppoſe, any the Wiſeſt man living is able certainly to determine. Not improbable is it, that by *the delights* or pleaſances of *Cimah* (be the *Star* or *Conſtellation* what it will) are ment ſuch *delights*, or *delightful ſeaſons*, as *the ſpring* of the yeer making its entrance by the *Suns* neerer approach about the time at which that *Star* or Conſtellation (be it the *Pleiades*, or what other ſoever els) *ariſeth*, is wont to produce. as on the other ſide by *Ceſil* (whereof ſee on Eſay 13.10.) ſeems to be underſtood ſome ſuch *Star* or *Conſtellation*, at whoſe appeerance *Winter* is wont to come on, that with ſtormy weather daſheth thoſe foregoing delights, and by froſt and ice cloſeth up the ſurface of the ground, which the *ſpring* had opened before. whence the Month *Caſleu* ſeems to have had its name, being the *firſt winter Month* in thoſe parts. And in like manner *Mazzaroth*, and *Aſh*, or *Aiſh*, ſeem the names of ſome *Stars* or *Conſtellations*, the one whereof aroſe toward the beginning of *ſommer*, the other of *Autumn*. Not that theſe *Stars* did by their appeerance above the Horizon through any *innate qalitie or intrinſecal faculty by God ſtamped upon them*, produce thoſe ſeaſons, or thoſe effects and ſymptomes of the ſame; which it is apparent that the acceſſe or receſſe of the Sun unto and from ſeveral parts of the world doth reſpectively produce: whence it comes to paſſe, that by reaſon of his approach or remooval it is *ſommer* to ſome parts, when it is *Winter* to others, and *ſpring* to a third, and *Autumn* to a fourth; and ſo backward again; but thoſe by their appeerances in Jobs time to thoſe parts of the World wherein he lived, did ſignifie and give warning of the neer approach of ſuch ſeaſons; and admoniſh people conſequently to apply and addreſſe themſelvs unto ſuch works and employments, as in ſuch times were moſt ſeaſonable and ſuitable thereunto. So the coming of *the Swalow*, Jer.8.7. and the ſprouting of the fig-tree, Matth. 24. 32. argu and ſignifie the approach of *ſpring and ſommer*; but neither of them effect either: and ſo *the Sirius*, or *Dog-ſtar*, doth by his appeerance and continuance

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with us denote the moſt *unſeaſonable time of the yeer* with us for *diſtemper of heat*, and infirmities in mens bodies proceeding from the ſame; whereas yet that affection ariſeth not from any power of the *Dog-ſtar*, of which that great Mathematician M. H. Brigges ſometime occaſionally in conference averred unto me, that in the antienteſt times it had riſen in the *ſpring*, and if the world ſhould continue for a certain number of yeers, the *Dog-dayes*, as we term them, would be in the very heart of *Winter*, as they alſo in ſome part of the world are at this day: but the exceſſe of heat in thoſe dayes, is from *the continuance of the ſun augmenting the heat of the ayer*, tho upon his receſſe, at that time of the yeer; as in the ſame manner, and by the like proportion, *enhancing the heat of the day*, for ſome time an howes or two after noon, tho then entred upon and having made ſome progreſſe in his declination from the high-
Piſc. in Gen. 1. 14. eſt pitch of his exaltation with us. And I encline therefore to the Judgment of that lerned *Sobolieſt*, who thus expoundeth thoſe words in Moſes concerning the *Sun, Moon and Stars*; *Let them be for ſigues*; (to admoniſh men of the Seaſons of of the yeer, and to direct them in their affaires and employments, concerning matter of voyage and tillage, yea and uſe of phyſick alſo) *and for ſet times*, (for ſo the word properly ſignifies, Gen. 21. 2. 2 Sam. 24. 15. Jer. 8. 7. as are *months*) *and for dayes and yeers*. ſignifying or giving notice of thoſe; but producing theſe, as *the Moon* by her proper motion doth *the Months*, the Sun by his diurnal and common courſe the *day*, by his annual and peculiar cours the *yeer*. So that M. Swans argument from the word *influence* is of no force, being not at all in the *Text*: nor were it there, would it be of any validity to infer ſoch ſtrange *malignant influences*, as he and his Clients for whom he pleads, would groundleſly faſten upon the *Stars*.

But if all this will not ſerve, which is all as light as a little thiſtledown or a feather, to infer or enforce ought that Mr. S. ſhould proov and would have, you ſhall have a convincing place, that wil hit the nail on the hed, and ſtrike all ded, and that out of the ſame Book, Job 9. 7. where God is ſaid *to ſeal up the Stars*. And here indeed Mr. S. gives us the words of *the Text* aright: but with ſuch an expoſition, as neither he is able to proov, nor would at all avail him, albeit he could

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make it good. The ſenſe of the place is, as plain and familiar, ſo as ready at hand, as is rain-water in a ſhower. Let the ſimpleſt man almoſt, of any the meaneſt underſtanding, read but the whole verſe, *To the Sun he ſaith*, (to wit, *ariſe not*) or, *he ſpeaketh, and it ariſeth not: he alſo ſealeth up the Stars*; and he wil eaſily and readily at the very firſt ſight ſee, that *clouding* and *darkning*, *withholding* or *withdrawing of light*, is intended as well concerning the *Stars* in the one branch, as concerning the *Sun* in the other: It is a plain parallel to thoſe places, Eſay 13. 10. *The Stars of Heaven, and its Ceſilim* (the brighteſt of them) *ſhal not give their light: the Sun ſhal be darkned in his ſetting out: nor ſhal the Moon cauſe her light to ſhine forth.* Ezek. 32. 7, 8. *I will cover the heavens, and make the Stars thereof dark: I wil cover the Sun with a cloud; nor ſhall the Moon give her light. all the lightſome lights of Heaven wil I darken over thee; that I may ſet darkneſſe upon thy land.* and Joel 3. 11. *The Sun and the Moon ſhal be darkned; and the Stars ſhal withdraw their ſhining.* It was to the very letter ſo in Pauls voyage from Jewrie to Italie; wherein *neither Sun, nor Stars, for ſo many dayes appeared*, Act. 27. 20. To cite for this Interpretation a multitude of writers (which otherwiſe were not difficult) would be but a great deal of loſt labor, as much as to ſet up a torch or taper at cleer noon-day light, and to caſt ſome good ſtore of water into the Sea.

But let us hear M. Swans *expoſition*. *God*, ſaith he, *ſeals up the Stars, when he keeps back the rain from the watering the earth.* Pag. 13.

I will not preſſe Mr. S. to produce ſome *Autors* of note, that in this his *expoſition* concur with him, which yet if either the courſe of the *context* did back, or other *Parallel* paſſages of Scripture did ſecond, I ſhould not in that regard refuſe to admit and embrace. But I deſire to be enformed from Mr. S. where *the giving of rain* is attributed to *the Stars*, and the *reſtraint* thereof to the *obſignation* or *cohibition* of them. We read in this very Book of Job in Elihues diſcourſe, Chap. 36. 27, 28. *Drops of water the clouds do dril, diſtil, and pour down abundantly.* And Chap. 37. 10, 11. *God in watering the earth wearies the thick cloud, and ſcatters the lightſome, or lightning, cloud* as alſo in Gods own words to Job, Chap. 38. 34. *Canſt thou lift*

lift up thy voice to the clouds, that abundance of water may cover thee? So Psal. 77.17. *The clouds poured down water.* and Psal. 147.8. *who covereth the heaven with clouds, and prepareth rain for the earth.* and *Eccles.* 11.3. *When the clouds be full of water, they empty themselves upon the earth.* and Esay 5.6. *I will command the clouds, that they raine no raine upon it.* But I no where find it said, that *the Stars* powr down rain; or that *the Stars are forbidden to give it*, or said to be *restrained from yeelding* of it.

This *Interpretation* therefore having no strength at all, either from *the tenor of the context*, or other *passages of holy writ*, cannot in reason be urged for ground of an argument. Nor again were it admitted, would it help Mr. S. or those whose Advocate he is. For what manner of argument wil this be? *God seals up the Stars, by keeping back the rain, from watering the earth: Ergò the Stars have a power to work upon the sons of men, to dispose them in their genitures, some to one vice, and some to another, to expose them to casualties of divers kinds, and to design them unto sundry sorts of ill ends.* Would it not be, as they use to say, to reason *a baculo ad angulum, from the cudgel to the corner?* What can from hence be averred of *the Stars*, that may not as wel thence be concluded of the *clouds?*

And indeed this place of Job is just in the like manner abused, wronged and wrested by them to confirm their *Astromancie*, as is another in the same book to assert their *Chiromancie* or *Palmestrie*, which Mr. L. so much magnifies, and of which Goclein (the prints of whose footsteps are in Mr. S. freqent) tels us, *it hath great concent with Astrologie, and the predictions of it are more firm then those of Astrologie are.* I rather beleiv both alike. The place alledged in defence of it, is Job 37.7. which Goclein reading according to the vitious Vulgar Latin thus renders; *Qui signat in manu omnium hominum, ut singuli noverint opera sua. Who signeth in the hand of all men, that each one may know his works.* Now howsoever Gocl. acknowledgeth that the place *is diversly expounded as wel by ancient as later Divines*, (and that by those of them also who admit the *Vulgar Version*) *especially*, saith he, *by those that see light by Chiromantie*, (as if any *Divine* of note, old or new, Jew or Christian, Papist or Protestant, commenting on the Text made it look that way) *yet if we look to the Original in the Holy tonng, as divers very learned*

lerned Hebrews, whom he had adviſed with, had enformed him, it neither could, nor ought to be underſtood otherwiſe then of the uſe and ſignification of the Chiromantical Art. Whereas on the contrary, unleſſe we will tear the words away from the *Context*; (which we ought not to do) and have no regard, either to the common uſe of the *pauſes*, or the ordinary *rules* of *Grammatical conſtruction*, they cannot at all imply, or hold out any ſuch thing; but as all generally underſtand thoſe firſt words, ſpeak *of reſtraint of men from work abroad, & confinement of them to their houſes, by ſuch ſtormy, ſnowie and ſhowrie wether*; of which in the verſe next before; as enforceth the *beaſts to betake themſelves to their covert, and keep cloſe there*, as it is in the very next verſe after this. And Mercer therefore a man ſingularly verſed in the Hebrew toung and Hebrew Writers, ſaith, that whereas your *Chiromantiks would writhe and wreſt it to their purpoſe, eo nihil facit & extra rem eſt; it makes nothing at all for them, but is clean beſide the matter.* And Cocceias. one whoſe writings generally proclaim him, a man eminently skilled in that language, ſticks not to term them *ſtark fooles* that dream ought of *Palmeſtrie* in that place. *Stulti ſunt*, ſaith he, *qi hic de Chiromantia cogitant.* But this *obiter.* the word of *obſignation*, or *ſealing up*, hath in either place a manifeſt notion of *reſtraint.* nor doth the one any whit concern *Aſtromancie*; no more then doth *Chiromancie* at all the other: which may as ſoon be found in the Book of Job; as the *Philoſophers ſtone* in the *Apocalyps* of John, where one ſometime told that lerned Divine of Norimberg, he had found *a promiſe* of it in the term of *a White ſtone*, which could be no other then it, Rev. 2. 17. So prone are men to wreſt and writhe the words of Gods ſacred *Oracles* for the gaining of credit to any fancy, that they inordinately affect.

Dilher. *Gall.* l. 3. c. 21.

Yea but *it is certainly true, that the time will one day come, when the whole world it ſelf ſhal go to ruine; before which time there ſhal be ſigns in the Sun, and ſigns in the Moon, and ſignes in the Starr*, Luk. 21. 25. Pag. 12.

I remember to have heard a Court Preacher in Qeen Eliſabeths time, who having made choiſe of that *Text* to entreat of, began his Sermon with theſe word.; *It is no ſtrange matter to have the Sun in the Sign; but it is a ſtrange matter indeed to*

have Signs in the Sun. I do not approve such dallying with Scripture. Howbeit I suppose, it may seriously and soberly be said, that it is one thing to have *the Sun in this or that Sign*, which in regard of the *Sign* is a matter of no moment; and another thing to have *Signs*, that is, dreadful and extraordinary apparitions, coming besides or beyond the ordinary course and nature of the creature, in the *Sun*, or *Moon*, or *Stars*, conspicuous and obvious to every ones eye. Within which compasse cannot be forced, either *Eclipses*, because coming in an ordinary set cours, and in a necessary natural way, nor *conjunctions of malignant aspects* (if any such were) because not apparent unto any but such, as apply themselves unto this vain study. But because Mr. S. frames no *Argument* from hence, we shall so let it passe. Suffice it shall, to have intimated, that *the Signs* there spoken of are much discrepant from those *Signs of Heaven*, which we have now under debate.

Pag. 16. Yea but *David* saith, Psal. 111. 2. *The Works of the Lord are great, sought out of all those who have pleasure therein. And as was*

Pag. 17. *Davids doctrine, so was Salomons practise*, 1 King. 4. 31, &c. *For he was wiser then all men, then Ethan, and Heman, and Calcol, and Darda; and he spake of trees, from the Cedar in Lebanon to the Hyssope that springs out of the wall; as also of beasts, and fowl, and creeping things, and fishes.*

But because all this will not help to make Salomon a member of the society of *Astrologers*, and a brother of their profession, for all this skil is without their verge, and fan beneath the Sphere of their *sublimated Science*; yet to fetch him in, that he may grace the *Society* and *Brotherhood* of them, they fly to the *Pseudepigrapha*; and from *the Book of the Wisdome of Salomon*, falsly so termed, the work of *a Nameless and unknown Autor*, Chap. 7. v. 17, &c. in the person of Salomon, Mr. Swan sings

Pag. 17. at the same song, that M. L. his Client before sang in the very *entrie* of his *Preface* unto his *Dark year*; *I know how the World was made; and the operations of the Elements; the beginning and the end, and the midst of times; the alterations of the turning of the Sun, and the changes of the seasons; the circuit of years, and the positions of Stars.* (for which M. Swans Printer hath put in possessions; he may mend it if he please in his next impressions. the Compositor, it may be, dreamed of their houses in heaven,

that

that were not, he thought, fit to ſtand without tenants.) But thus they both; and ſo far Mr. L. who tels us, that *from the ſenſe of theſe verſes it may be inferred, that the Science of Aſtrologie, or influences of Heaven, are cleerly intended, and the Art lawful; alſo the wiſeſt among mortal men would not ſo ſignificantly have mentioned the Poſitions of Stars, for no man can know the operations and virtues of the Elements, except by Aſtrologie; and a Poſition or figure of Heaven is needleſs, unleſſe from thence a judgement be derived.* So Mr. L.

But, Sir, you ſhould proov that Salomon ever ſpake this, and unleſſe you be able to make good the *authentick Autoritie* of your *Autor*, (which we well know you cannot do) who makes Salomon ſpeak more, then he would ever have ſpoken of himſelf; you may do well to keep him by you, to talk out of him to thoſe, that wil admit for ſubſtantial witneſſes, *againſt whom no exception lies*, all ſuch Autors as you cite, your Grandſire Merlin, and Mother Shipton among the reſt; and not offer to obtrude them upon thoſe, *qi norunt qid diſtet aera lapidis*, that know how to *diſtinguiſh between gold and copper, or latten*, between *current money* and *counterfeit coin*, between baſe *counterfeit*, and *authentik records*.

But ſuppoſe *Salomon* had ſpoken thoſe very words, that your *counterfeit Salomon* (not unlike that counterfeit Samuel, 1 Sam. 28.) here gives him; yet is your inference thence of no force, for where is there mention of *influences* in the Text? So that as the common ſaying is, *Plus habet rubrica quam nigrum. There is more* oft *in the Rubrik, than is in the Paragraph*: ſo there is more here *in the gloſſe, than is in the Text*; there is more in the *Concluſion* then is in the *Premiſſes*, and your *inference* therefore is lame and feeble, vain and friuolous. Mr. S. his *obſervis*, and your *influences*, may both be well returned you with a *nevter invenere eſt*: and ſhould it any where elſe be found, I ſhall for my anſwer thereunto, turn you over to what hath been returned Mr. S. urging that term; for your arguings are both alike.

Yea but, *the wiſeſt of mortal men would not ſo ſignificantly have mentioned*, &c. what is that in Engliſh? think we. Some be, like ſpeak *ſignificantly*, and ſome *not ſignificantly*, as Mr. L. now and then; and Salomon himſelf alſo, it ſeems, ſometime elſe-

where, tho not here: but be it what it will be, *So wise a man as Salomon was, would not in such a significant manner have mentioned the Positions of Stars; if the Science of Astrologie were not lawful.* And who denies *the Science of Astrologie*, so far as it considers *the site of the Stars* to be *lawful*? But what is that to your *Judiciary Astrologie*, or *Astromancie* rather? (not unlike to your *Chiromancie, its harmonious Consort*, Englished by C.G. Wharton, which you so highly extol) whereby you presume and professe to foretel *certainly and undoubtedly* (I give you your own words) *future contingencies and casualties*; which Mr. S. confesseth to be *Gods peculiar*. And in regard whereof you term your *Grandsire Merlins magical and mystical Predictions*, whether he took them from the Stars, or had them from the *Incubus* his *Sire*, *Prophecies*: tho they may justly be deemed (as Erastus wel in *defence of Savanarola against Stathmio* one of your patrones) rather *mendacinia* then *vaticinia*. But *without* such *Astrologie the operations and virtues of the Elements cannot be known*; and Anaxagoras, and Plato and Aristotle therefore could not belike *know* or *write* ought to purpose of them, because either they were not acquainted with, or did not regard, this magical part of *divinatorie Astrologie*. and *to know the Positions of the Stars is needlesse, unlesse from thence a judgment be derived* such a *judgment* you mean, I hope, as you and your complices are wont thence to deduce. and so all those *observations* of those *famous Mathematicians*, so sedulously versed in the *Contemplation* of those celestial bodies, and so deeply seen in the *Sideral Science*, such as were Eudoxus of old, and of late our Mr. Brigges, and other of the same mind with them concerning your *Astromantie*, are wholy superfluous and useless; because they receiv not, but reject your groundlesse and fantastical *judgments*.

Pag. 64.

Pag. 19.

And here any simple Reader may easily discry the selinesse of your *Arguments*: *The Stars had influences, which Salomon knew*: (tho you find no such word either in Salomon himself, or in your counterfait of him) *therefore such influences as we assign them*; to make men and women vitious and of a naughty disposition. and, *King Salomon knew the Positions of the Stars: therefore King Salomon was acquainted with and approved of such a diabolicall Astrologie as we professe and practise*, in telling people

their

their fortunes, and what misfortunes shall befal them in their life and at death. and, *The knowledge of the Posture of the Stars is not useful unlesse some judgment be made by it, or derived from it: therefore unlesse some such judgment as we build upon it concerning casual events to befal people and persons, unto whom we have assigned them such and such special relations.* What young novice, or punie freshman, that hath travelled in *Logik* no further then his *Setan*, would not be ashamed of such *Arguments*? But I suppose Mr. Lilies *Logik* is much at one with his *Greek* and his *Latine*; which latter is so mean, that he is not wel able to *English* his own *Autors* aright, or to speak *true English* in Latine terms, as hath formerly ben shewed. And yet (which may wel be wondred at) M. Swans Arguments are most of them of the very same stamp, as if the one had taken them from the other, unto whom, leaving M. L. we shal now return. He supposing, it seems, that M. L. had not given us enough of his *Alchymie stuff*, presents us with some more of it. Wherein *Salomons Ape* too palpably discovers himself, by vaunting in so high a strain, as *Salomons Wisdome* would never have suffered him to aspire to, so long as it remained with him; to wit, *inter alia*, that *he knew mens imaginations*; (which the Apostle saith, *none can do but a mans own spirit*, 1 Cor. 2. 11 and Salomon himself, *none but God onely*, 1 King. 8. 39.) *and all such things as are either manifest or secret*. more I beleive, am sure, then any man is able to prove, that ever Adam did. Pag. 171.

But Mr. Swans *inference* from it let us hear too; as much to the purpose as M. Lilies before was. *All this*, saith he, *Salomon knew*. and how doth Mr. S. know, that *Salomon knew all this*, but that *Salomons counterfeit*, one that never consulted with Salomon about it, unlesse it were as *Saul* with *Samuel* at Endor, hath so told him? whom we are not therefore bound to beleiv, nor Mr. S. consequently speaking from him.

Yea but, saith Mr. S. further, *God gave him this Wisdome: which had it ben diabolical and vain he should never have had; but because it was not, he prayed for it and had it*. Ibid.

But Sir, give me leave, I beseech you, to mind you of two old said saws. The former is, *Debile fundamentum fallit opus*. *A faulty foundation will fail the fabrik built on it*: and *a quagmie ground will bear no weighty work*. This is too sandy a foundation

tion to bear up such a frame as you would build upon it: your bottome is unsound, it is but a meer quagmire; your *autor* is not authentick.

Orat. de Pasch. Probl. Physs. Part 2. The other by-word that I would mind you of, is that which Nazianzen thus expresseth, κἂν τὸ πῶλον ἐκὸς ἐ τρέχοις. or as Simocat gives it, ἐκὸς ἐ τρέχοις ὁ λόγος. as we would say, *Keep the horse within the hedge. hold you close to the point; speak to the purpose.* For Sir, you ramble too far from the point in question: which is not about *the Stilonal Science* in general, *concerning the motions and positions of the Stars*; which who among us affirms to be *vain and diabolical*? and this therefore is but a figment of your own brain, which having vainly devised, you cunningly cast in, concealing that which you should defend, to divert your hearers and readers mind from eying that which is in present debate. For grant we your *Witnesse*, or *Adversary*, whom you have ben pleased to call in and produce, as much credit as you can desire, tho he should stand *rectus in curiâ*, and were one beyond exception, yet he speaks not a tittle for you, unlesse this were a good Argument: *God gave Salomon Wisedome to know the alterations of the turning of the Sun, and the change of the seasons*, (which the Sun thereby produceth) *and the circuits of years; and the Positions of Stars: Ergo, God taught him to erect Houses in the Heavens of good fortune and bad fortune; and to foretell mens fortunes by their nativities; and to help people by the Stars to their lost goods again*; and all those fopperies and fooleries that Mr. L. and those of his fraternity have devised and do practise to delude and cheat people with. the defence of whom Mr. S. hath here undertaken, and whom unlesse he can herein maintain, he doth but leav them in the lurch. It is undoubtedly a strong Argument of a weak and bad cause, that must be supported and born out with lies, with *Solomon saith* what he never said, and backt with counterfeit Testimonies; and those such also, as being admitted to speak, speak nothing to the purpose.

Pag. 17. Yea but, *Adam before he fell, knew the nature of every thing; insomuch that he gave names to all the living creatures*, and consequently as much as ever Salomon did, and this a piece of theirs among the rest. which must needs therefore be good (for this seems to be that, which Mr. S. drives to) and *we may lawfully*

seek

seek by all good means what Solomon prayed for, and had, for the making up of what was lost in Adam.

I might demand, how Mr. S. can proove, that *Adam knew the nature of every thing*: his reason annexed will not necessarily evince it, his *nomination of the creatures* intimated rather his interest in them, and power over them, then an exact knowledge of the natures of them; of which we have discoursed more at large elsewhere. But if *he knew the nature of every thing that he named*; (for the reason subjoyned will reach no further,) and the *Stars* come not within that compasse; unlesse they be of the number of *living creatures*, as some both of the Jewish and Gentile Masters have held; and of those *living creatures*, that were presented before Adam, and presented to him, to be named by him, how is it hence proved that *he knew the nature of the Stars*? Again, suppose he did know the nature of them; what then? why? then he must needs be very skilful in our *Wizards Art*: and the art must needs then be very good. But to omit that they presume *the nature of the Stars* to be such, as they pretend it to be; and Adam therefore knowing the nature of them, must needs know them to be qualified so as they say; which is nothing else but to beg the main point in controversie. Might not Adam know it, and know it to be *vain* and frivolous? as God, who knew it undoubtedly, doth pronounce it here to be, Jer. 10. 2. as he is said *to know the thoughts* of wicked men, and withal *to know them to be very vain*, Psal. 94. 11. But if Adam knew this their *Art* of *Astromancie*, as he knew the nature of the creatures, whom he gave names unto, as Mr. S. seems to import, how doth Mr. Johnson, another Master of that Science, but M. L. his antagonist and of the royal party, say, that *God taught it Adam*? for if he knew it before, what needed he be taught it? unlesse we shal say, that Adam by his fall forgat all that ever he knew before: as the Jews fable that whosoever by stealth having gotten into the inmost recesse of the Temple under the second House, had read the *Four-lettred Name* with its Vowel-points there engraven upon *Aben*, was so terrified at his coming out with that hideous noise that *a couple of Dogs made of Brasse*, then made, which the Jewish Masters having by Magical Art framed, had on the top of two columns at

Raymund. *Pug. fid.* part. 2. c. 8. Sect. 60.

at the door of the Sanctuary set for that purpose, that they clean forgat what they saw or read there. But not unlike to these fancies is that of Mr. Ramsey, another bird of the same feather, who making up a list of the *Patriarks* of their *profession*, begins, as the Autor of the sacred *Annals* doth, with *Adam, Seth, Enosh*, and so on; as if all the Holy *Patriarks* had ben such *Wizards* as they professe themselvs to be. And the truth is, with as good reason as any that is by Mr. S. or M. L. with the rest of them, here alledged, a man might prove that *Adam and Salomon* had *skill* in *Palmestrie*, and *Metoposcopie*, and *Geomancie*, and *Sorcerie*, and *Auspicie*, and *Aruspicie*, and *Inchantments*, and *Necromancie*, and *Witcherie*, and approved all these superstitious and impious vanities, as that they did the like of their *divinatorie Astrologie*. for the *Argument* wil folow as firmly for any one of those as for this. So that to me it seems that these men write and reason, as if they intended, that none should read or scan them, but Salomons *simpletons*; such *as wil beleiv every word*, Prov. 14.15. admit and take in any thing upon their bare word, without any du proof or further enqirie, any tale whatsoever they shall list to tel them: they would never else stuff *Sermons* and *Pamphlets* with such trippery trash as this.

Pag. 18. But if *Adam* and *Salomon* were not such *Wizards* as ours are; yet sure *Thales* and *Solon*, *two of the Wise men of Greece* were. for to what other end should Mr. S. hale them into his *Sermon*, save to justifie such study of, and enqirie into *the signes of heaven*, as through the whole tenor of his discours he perswades to, and pleads for?

As from Diogenes Laertius therefore, he tels us, that *Thales was by the Greeks called a Wise man, because he was the first among them, that found out the secrets and mysteries of the heavenly bodies*. But, what think we, were those *secrets and mysteries*? for these are not Mr. Swans Autors, but his own terms; whereby he would intimate to his hearers, when he preached it, to his readers, when he writ it, that Thales had discovered and delivered some of those our Wizards hidden *mysteries* of *genitures*, and *aspects* good and ill, and the like: Whereas all that his Autor reports of him is this, that Thales was *the first of those seven*, that *were styled the Wise men of Greece*: and afterward,

tha

that he seems πρῶτος ἀφορίσαι, to have bin the first that discoursed of the Stars in Greece, and to have foretold the Eclipses of the Sun, delivered the set time of the Suns course and recourse from tropik to tropik; of which latter and the Equinoctials, some say he wrote onely; supposing other points of that Science not difficult to attain, these being rightly understood. moreover that Callimachus saith of him, that he discovered to his countreymen the use of the Constellation called the lesser Bear, which the Phenicians, of whom he was descended, were wont to observe in like manner before: Others that πρῶτος περὶ φύσεως ἔσκεψε, he was the first that discoursed with them of Natural Philosophie; that from the Egyptians he learned Geometrie, wherein he excelled; that he delt also in Astronomie, and by help thereof took the magnitude of the Sun. And this is all of *the secrets and mysteries*, as Mr. S. terms them, and as they were indeed to those who were before ignorant of them, and for which he was deservedly among his Countreymen admired, as was Sulpitius among the Romans. All which I have the rather sedulously scraped together out of Laertius his *chaos* or confused heap, to shew how litle therein is to Mr. S. his purpose; or to infer, what he would have men to deem, or suspect at least, of Thales, to wit, that he was such another as our modern *Wizards* are. He might with as good probability raise and fasten the like aspersion or suspition of and on our Mr. Brigges and other Mathematicians of the best note with us, who in likelihood have gone as far beyond Thales in all these, as he is reported to have exceeded Euphorbus in some of them; and yet so far from approving these *Fortune-tellers* figments, that they even detest and abhor them.

From *Thales* Mr. S. proceeds to *Solon*. and here, I hope, he wil come neerer home to the mark he aims at. For *Plinie*, saith he, *reports, that Solon the wise Law-maker among the Athenians did by the Eclipses of the Sun and Moon foretel the defects and subversions of certain States and Kingdomes in Asia.* *Ibid.*

This were somewhat to the purpose indeed, if it could be made good, to prove that *Solon* had some smack of this *Divinatory trade*; tho not sufficient to justifie the warrantablenes of it. But Mr. S. should have done wel to have informed his Reader, in what place or part of *Plinies Natural Historie*, this of Solon is reported. for *Plinies Natural Historie* is a vast work,

consisting of 37. large *Books*, divided each of them, into a multitude of Chapters. And tho I have taken more pains in searching into Pliny, as well where he entreats purposely of Eclipses, as where he hath ought occasionally *of the subversion of the Asian Empire*, then I took in picking up of Laertius his scattred scraps concerning *Thales*; yet can I meet with nothing in him concerning these *predictions of Solon*. This testimony therefore concerning *Solon*, is justly liable to suspition. and that the rather, not onely because Laertius hath not a word of it, but much more, because Plutarch a more diligent Autor, in *the life of Solon* written by him at large, reports of him, that *he gave himself most to Ethic, or Moral Philosophie, and herein to the Politik or Civil part of it especially*; but that *he was ἀπειρος καὶ ἀμαθὴς, in Physicks, or Natural Philosophie, he was very simple, and vulgar, as it were, rude* and raw; for so the word ἀμαθὴς is oft used, and must needs be here, being joyned with ἀπειρος, as elsewhere with ἀιδρὼς in Plato. This therefore is not likely of Solon, who was so meanly seen in *Physicks*, whereof Mr. S. from Melanchthon (if he also so say) tells us, *this is a part, by the Stoics referred the meanaries of Common Weals.*

Page 16. Neither doth this tend, as Mr. S. would seem to intimate, *to deter or dissuade men, from enquiring into Gods works; which are most worthy to be sought out*, as David truly avows, Psal. 111.2. But to blame these men for presuming to be of Gods privie councel, further then he hath in his Word by his Spirit revealed it, and for arrogating that to themselves, which Mr. S. grants to be *Gods peculiar*; to frame particular judgments of
Page 19. *a necessary certainty concerning future contingent events.*
Page 16. Mr. S. himself acknowledges, that *the Divil hath always been busie, to sow his tares amongst the Wheat, and into the profitable Knowledge of the celestial Influences.*

And of these *tares*, or *weeds* rather, (as the word ζιζάνια would be rendred, Matth. 13.25. whereof more elswhere; for *tares*, or *ficches* are an useful grain) do we charge these *Fortunatas ones predictions* to be: since that the maintainers of them, being not able to make any good proof of them from *the grounds of nature, principles of reason*, or *light of Gods Word*, are enforced with Mr. S. to have recourse to *Revelation*, and to tel

tel us, that *by Angels they were revealed at first to the Ancients*: which seeing of *good Angels* they cannot make good, we have just cause to deem, with divers of the Ancient Fathers, that they were revealed by *the Apostatized Angels*, if by any; and to be of those *Tares*, or *Weeds*, that such have sowen among the *wheat* of the lawful and laudable study and use of the tru and genuine *Sidral Science*, which is surely and demonstratively grounded upon principles undeniable of nature and sound reason, having no need of *Angels* good or bad to attest what it asserts.

But what would Mr. S. have to be of these *Tares of Satans sowing*? forsooth, *the doctrine of Characters, and Numbers, and Charms, and Images made under such and such Constellations.* Ibid.

And are not the maintainers of these and the like superstitions, able to say as much for their devices, as you, or any of your Clients for their devices of *malignant Aspects*, and *unfortunate Houses*, whereof one bears the name of *Cacodæmon*, (you may English it *the Divel*, if you please) to wit, that their *figures*, and *numbers*, and *spels*, and *medales*, have such *a power enstamped upon them by God*, and that some *good sprites* have *revealed* so much to them, and *taught* them the right use of them? Now tel us, Sir, what you wil return in way of answer to them, and see if we cannot retort it upon you and yours.

Among other of *the Tares of Satans sowing*, he saith, is *such observation of times, as may bring any dishonour to God.* and here to ward off and avoid that מעונן Deut. 18. 10. by some rendred, an observer *of times*: and to justifie *Astrological observations of times, of good and bad dayes*, he produces that of Eccles. 3. 1. *There is a time for every thing, and a season for every purpose under Heaven: which prudentially observed, and not superstitiously sought after, and doted on, may conduce to the benefit of mankind.* Pag. 24.

Where what he saith, is undoubtedly and undeniably tru; according to what the Lyrik saith, καιρὸς πάσσις ἔχει κορυφὰν *seasonable performance is in every thing a principal matter*: and that worthy Philosophical Emperor, Τὸ εὔκαιρον μόνον ἀγαθὸν *that is good onely that is seasonable.* and as Nazianzen wel, Καὶ τὸ καλὸν μὴ καλὸν, *Even a good thing is not good, when it comes out of season, when it is unseasonably done.* But neither is that place at Pindar. Pyth. 9. M. Anton. l. 12. Sect. 35. Contr. Eunom. 1.

all to that purpose. howsoever by divers learned it be so understood and applyed. the scope of it being, not to advise men *to do all things seasonably*, as may make most for their advantage; but to intimate the variety of Gods over-ruling providence; in the various dispensations whereof there are *times*, and *set times* with him, tho uncertain to us, for men *to come into the World*, and *to go out of it* again. (of which things in what mans power is it, concerning himself seasonably to dispose?) sometime to grieve and mourn, by occasion of crosse occurrents, and sometime to be merry and cheerful in regard of prosperous successes. that which other learned have observed to be the genuine sense of the place. whereof I have entreated at large elswhere, and have shewed that the words would rather be rendred, *For all there is a set time*, (so is עת used, Neh. 10.34. & 13.31. and Est. 9.26,31.) *even a time* (not *for every purpose*; for what *purpose* can any man have, at such a time *to be born*, or at such a time *to die*, but as the Greek wel renders it, παντὶ πράγματι) *for every thing under Heaven*. as the word חפץ is used in the very same Chapter, vers. 17. and in the self same book again Chap. 8 6. So that neither doth the Scripture concern that, for which it is alledged; tho the thing it self be undeniable. Nor doth that for which it is produced being granted, concerning the observation of times seasonable in general for several occasions, proov the lawfulnesse of *observing times as luckie or unluckie*, out of respect had to *the Aspects of the Stars*, supposed to be *benign or malignant*, as these Wizards please to make them. as if one should thus reason; *Sauit fish at some time, because not in season, is not wholsome to feed on: ergo some times of nature are unseasonable, and it is an unluckie thing to be bred or born in them*; as under the *Pisces* or *Fishes*, and *Aquarius* or the *Water-bearer*, because *watery Signs* expose persons so bred and born to hazard by water.

Pag. 25. To as little purpose is that of *the Children of Issachar*, *spoken of as men of eminency, in regard that they had understanding of the times, to know what Israel ought to do*, 1 Chron. 12.30.

Whereof the Jewish Masters give two *interpretations*, as David Kimchi reports them. Some, that they were men of *great skil and experience in politik affairs*, *whose advice* therefore *the King made use of, for information in matter of Law and Judgement*;

more; alledging to this purpose that of Assuerus, who is said Est. 1. 13. to have *spoken to the wise men that knew the times*; and in the next words; *for so it was the King's manner towards all that knew Law and Judgment*; to wit, to advise in all weighty affairs with such, as by reading or observation of their own, were well seen in such occurrences: and this way go Tremellius, Junius, Lavater, and most Christian Interpreters. Others of them, which may seem to come nearer home to Mr. S. expound it, *were skilful in Intercalations, and fixing the New Moons*. for being, say these, *acquainted with the revolutions of the Signes of the Zodiak, or the Planets* (for *Mazzaloth* is used by them for either) *they were to determine the seasons of the world and the times of the year*. And this Kimchi the rather enclines unto, because it is said, *to know*, not *what the King*, but, *what Israel should do*; tho withal he acknowledgeth, that *according to Ezekiel's appointment, the King was to fix the Intercalations and the festivals*. But what was *the main end* and principal use of this their skil, saith Kimchi? *to let the people of Israel know the set times of their solemnities*, were they fasts or feasts. And what is all this to Mr. S. his Clients teaching men to observe some as luckie, some as unluckie days? some *unluckie Planet* may seem to have reigned, what time Mr. S. penned this discourse: for his *Arguments* are al very *unluckily* framed. Take them in the *Enthymeme*, and they argu *a genere indefinito ad speciem definitam*. *A dog*; *therefore a hound*: *A deer*; *therefore a stag*. *Men eminent for knowledge of times*; *Ergo of good and evil luckie and unluckie days and houres*. or *a specie ad speciem*, *A lawful Lot is lawful*; *therefore a Consulatorie Lot is lawful*. or, *A divisatorie Lot is warrantable*; *therefore a Divinatorie*. So, *There are some times seasonable for sundry occasions, and it is a point of prudence to observe such opportunities*. *Ergo there are some days of luckie and some unluckie, in regard of the effects of the Planets good or bad, and it is a point of wisdome to observe such*. And, *Some men have had excellent skil in fixing aright the seasons of the yeer and set times of solemnities*; *therefore men ought to be had in repute, not and justified onely, but magnified, for telling men by the Stars, what wil befal them*, as if the one were the same in effect with the other: or the one a necessary consequent of the other. Or frame them into an entire *Syllogism*, either they wil consist all of particulars,

lark, or crowd into the *Conclusion* more then is in the premisses. So that when I consider the levity and loosnesse of Mr. Swans *Arguments* in so weighty a businesse, I cannot but call to mind that of Seneca to Lucilius; *Superest ex hoc loco mihi cogitatio, quid sibi voluerint prudentissimi viri, qui verum maximarum probationes levissimis & perplexis fecerunt:* He saith he wonders *what very wise men should mean, to bring so exceeding light proofes in matters of exceeding great weight.*

But that you may perceiv, that Mr. S. himself could not but see the inconsequence of his own *Arguments*; consider we a little further, what other *Tares* there be, that he saith *the Divel hath sowen amids the good wheat of lawful and praise-worthy Divination*.

Pag. 23. 1. *To observe the flying of fowls, and thereby to judge of good or evil successe in the wars; but not to observe the crying of crowes against rain.* And why not this as wel as that? *Because*, saith Pag. 24. Mr. S. *hereof a reason or cause may be given; and it is not therefore superstitious.* Observe ye not here, how Mr. S. can, when he lists, descry the invalidity of his own inferences? For upon what ground but this do we reject and condemn their *Fortune-tellings* of disastrous events from *Eclipses* and *Comets* under such and such *maligne Aspects*, as superstitious, but because *no true cause or sound reason* can be given of them; and the maintainers of them therefore are forced for the justifying of them to flee to *revelation?*

Pag. 24. 2. *Inspection into the entrails of beasts for the same purpose, as if God had written the secrets of his providence in the livers and bowels of such creatures.*

And I desire Mr. S. to shew me, why *the Inspection into the Conjunction and Aspects of the Stars for the very self-same purpose, as if God had written the secrets of his providence in the Stars*, should not be bound up in the same *bundle of Tares* or weeds with that former for the fire: unlesse its patrones be able to proov, (which they wil never do, tho they strain till their heartstrings break) that *God hath written the secrets of his providence in these creatures.* For as for the *observation and experience of long times and numberlesse ages*, the Patrones of that practise wil prate and crake as loud for their heart-blood as they.

Lastly,

Lastly, to let passe the rest, that conceit that *every day in the week hath a several Planet to govern it, and to assign a several Planet to every hower, called by the name of Planetarie howres*, which in Mr. S. his judgement is *no better then follie and superstition*: and in this respect therefore *to make choise of good or bad dayes, or lucke and unlucke howres deserves to be exploded, and not to be harboured under the harmelesse shelter of Astrologie.* Pag. 25.

But I demand of Mr. S. whence had people these frivolous fancies and superstitious conceits? or from whom did they at first arise? was it not from the ancient *Egyptian Wizards*, the *Patriarks* of our modern *Astrologers*, from whom this their *Astromancie*, or *divinatorie Astrologie*, by *idolatrous Pagans*, and *superstitious Paynims* hath ben handed down to them and others unto this day? For did not they at first dedicate *the seven dayes of the week* to the *seven deified Planets*? assigning the *first day of the week* to *the Sun*; the *second* to the *Moon*; the *third* to Mars, whom the Saxons our Ancestors, called *Tewto*, or *Twisco*; the *fourth* to *Mercurie*, whom they termed *Woda*, or *Woden*; the *fifth* to *Jove*, whom they called the *Thunderer*; the *sixt* to *Venus*, whom they called *Frea*, whence our English *Frie*, (as Verstegan, if my memory fail not; for its long since I saw him) the *seventh* to *Saturn*. Of which order observed in the assignation of them Dio Cassius of Nice (relating withal, that not long before his time the Egyptians had so disposed them) renders a twofold reason; and Joseph Scaliger in his *Thesaurus Temporum*, or *Treasurie of Times* hath exhibited a *Scheme* of it. And why might not those *antiq Wizards* as well assign *the days of the week* to the government of *the seven Planets*, as our modern *Prognostikers* the *parts* of mans *body* to the regiment of the *twelve Signs*? framing a very maimed and mangled dismembration and dearticulation rather then division and distribution of it into 12. unequal and disproportionable parts to fit it to the *twelve Signes*: not unlike the counterfait Prochorus his tearing the *Mysticall Symbole* or *briefe Summe* and *System of the Christian Faith* into 12. peices, to assign each *Apostle* his *lot* or *share* to contribute toward Hist. l. 37.

toward the making up of the *whole messe*; mistaking, it seems, *symbolum* for *symbola*, and supposing the one to signifie a *supper-shot* as well as the other. They may have as good ground for ought I see, or for ought you here alledge, and as good *antoritie* from *antiquitie*, for their *Planetarie dayes*, yea and *Planetarie howers* too, as M. Ls. Trithemius hath for his *Planetarie Angels*, or Mr. L. himself for his *Horarie questions*; or your *Astromancers* in general, for their *Planetarie genitures*, and those *luckie* and *unluckie howers*, wherein persons are *bred and born* either to *good fortune*, or *misfortune*, or your *Prognostications*, for such *good* or *bad dayes*, as in their trivial and trifling *Almanaks*, they are wont to warn people of.

For, Sir, why is this conceit of the *Planetarie days and howers* such as is to be *exploded*? because, say you, *there is no reason for it, seeing the Stars were made all on one and the same day*. And may not we much better say, that this conceit of *malignant aspects and mischievous efficacies*, and *bad influences into mens souls and minds, to entice and enduce them to wantonnesse and wickednesse*, is *to be exploded*, and *not to be harboured under the harmlesse shelter of genuine Astrologie*; *because there is no reason for it, seeing that the Stars were, not onely made all in one day, but were also all made alike, not good alone, but very good*? Gen. 1. 30.

Pag. 22. And here I was about to lay down my pen, had not one passage more pulled me by the sleev; wherein Mr. S. first admonishes us to *purge away the drosse, and keep the gold, wash away the filth, and keep the cloth, fan out the chaff, and keep the corn. for*, saith he, *it proceeds either from ignorance, or from an overnice scrupulosity, such as no way sorts with wise and lerned men, promiscuously and without difference or distinction to confound lawful and praise worthy knowledge with that which is impious and diabolical, and to condemn lawful Arts in the right use of them for such corruptios and superstitions as the Divel shuffles into them, wherewith wicked*

ed Knaves have done abomination. for if we confound Arts with the abuse of them, we shal in short time obscure and burie all kind of good lerning, and drown the world in ignorance; and that is just as the Devil would have it, that he may lead men about which way he pleaseth.

But I would gladly demand a question or two of Mr. S.

1. Why he hath not folowed this advice himself; and why he hath laboured so eagerly throwout this whole Sermon, to dissuade men from disregarding, and checked them for rejecting and deriding that, which the Prophet in the very next words to his *Text* pronounces to be meer *vanity*, and such *chaffe, drosse and filth* consequently as himself saith, ought to be *purged away and cast out?* also why he hath not more distinctly expressed himself whether he deem the doctrine of *gestures* such as hath ben shewed, and course of professing to *tell by the Stars which way mens goods are gone*, are of the *chaffe and drosse*, or of the solid *grain* and pure *ear* of that praiseworthy *Astrologie*, which in a confused generality he seems to maintain.

2. What one sound *Argument* he hath brought to proov those practises which he pleads for, not to be *chaff* and *trash*, and *drosse*, and *dirt*, that being reduced to the form of a *Syllogism*, wil not presently appeer to be a meer Paralogism.

3. Who those be, that *promiscuously, and without difference or distinction, out of ignorance or over-nice scrupulosity confound lawful and praise-worthy knowledge with that which is impious and diabolical, and condemn indifferently the one with the other.* It is tru indeed that a German Bishop sometime in the days of deep darknesse by one of the Popes, is reported either out of ignorance or malice to have ben condemned of suspition at least of Heresie, for the studying of *Astronomie*, and holding a very strange point, and dangerous error, that there were *Antipodes*, men living on the other side of the earth, and standing or walking with their heels against ours. But did any of those *ancient Philosophers*, Anaxagoras, Eudoxus, Panetius, Archelaus, Cassander, and others that rejected this *Astromancie* or *Fortune-telling Astrologie*; or do those *Christian Writers*, that have professedly handled this Argument either in former times, as Abulensis, Picus and Savanarola; or of later times,

as Sixtus, Peretius, Calvin, Erastus, Kepler, Salmasius; or do any of our own Countreymen, that have dealt in the same subject, the Lord Howard, Fulk, Perkins, Abbots, Chambers, Willet, Gerey, Holmes, Rouland, any of them, whether *ignorantly*, or out of any *overnice scrupulositie, without difference or distinction promiscuously confound and condemn* all *Astronomie* or *Astrologie*? or do they not all approov *of natural Astronomie* or *Astrologie*, as an *useful Science* and a *laudable studie*? condemning onely this *Astromancie*, or that *Fortune-telling Astrologie*, that goes masked under the *specious Title* of *Judicial Astrologie*, and with us now adayes more presumptuously, of *Prophetical Predictions*, whereby Mr. Swans Clients, for whom he pleads, and in defence of whom, it appears that he published this *Sermon*, (let him call them what he please, and Mr. Calvin indeed in plain terms stiles them no otherwise then he here doth) do daily cheat and delude people, pick their purses, and either commit, or make way for many abominable designes. And indeed so palpable is the distinction between the one and the other, that even those blincking and blundering *Grammarians* Papias and Balbus, that lived in one of the obscurest ages, wherein all good literature almost was buried in oblivion, yet by that duskie twilight, that those times afforded, were able to discry a difference between those two above mentioned: whence that distribution in their *vocabularia*, as they termed them, annexed to their *Grammars*, *Know*, say they, *that Astrologie, is partly natural, and partly superstitious: natural and true, that handles the course of the Sun, Moon, and Stars, and the certain stations of the times: superstitious that which the Mathematicians follow, that divine by the Stars, disposing the 12. signs according to the several parts of soul or body, and by the course of the Stars foretelling mens nativities, and their manners.* which, tho somewhat rawly delivered by them, yet shewes that they conceived a *distinction* of these things; which the lerned in times of cleerer light, did both much more distinctly apprehend, and ever evidently expresse. As for his imputation of *ignorance*, he sings but his own and Mr. Lilies old song, so oft chanted by them both over and over, again and again, and toward the close of his work in a higher strain and

Pag. 26. harsher tone then before, *Thus then*, saith he, *I see, that as*

Dogs

Dogs bark at them they know not, so some among men condemne and hate the things they thoroughly understand not. which satyrical soarling censure, I esteem no other then as such another *picture of a Dog* set over the *Posterne*, as we before spake of, when we met with this *Motto* in the Frontispice before; and so let it passe, yet presuming that some at least of the before mentioned who have opposed and condemned these practises, had as much skil and knowledge in the deep *mysteries* thereof as Mr. S. that doth maintain them. And for *Scrupulosities*, those that are any whit *scrupulous* concerning them, are like to find litle ease of their *scruples* from Mr. S. who is so far from giving satisfaction therein, that he may rather improov them, by such reasons as he renders for the condemning and rejecting of some other superstitious conceits, which (as hath ben shewed) wil hold as wel in the one as in the other, and consequently with eqal strength conclude against either.

4. Whether it be not *just as the Divel would have it*, so to blend these things the one with the other, to induce men to admire and swalow down both together? as with the tru worship of God, and doctrine of Christ, he mingles many superstitious rites, idolatrous practises and erroneous conceits, such as may eat out the very heart of sound piety, and make the profession of Christianity a meer matter of formality, a shel without kernel, a shadow without substance, a title without truth, that under pretence of the one he may draw on the other. Nor are men to be blamed, because they refuse to receive both *promiscuously without distinction*, as Mr. S. would here have us to do in the Doctrine of *Star-Divinitie*. Wil he needs enforce us, because we like wel of the *wine*, to drink up the Dregs too?

For as for his fear of *burying all good learning, and drowning the world in ignorance, by condemning of lawfull Arts together with the abuse of them.* (as Saravallius sometime charged Sixtus of Sene, as *an enemy to all good Arts*, because he averred *Astrologie* to be *no Art*, but a *fallacie, and a detestable imposture*) there is no such matter intended, nor fear or danger thence to ensue, by discovery of abuses in *Arts* and in the practise of them, or of *Arts* and *Sciences* falsly pretended to be such, when as indeed they are no other then cheating tricks, having no matter of

ſound *Art*, or *Science* truly ſo termed in them. far was it from thoſe good Chriſtians their intention to *bury*, or *burn, al good lerning*, that made a *bonfire* (we may well ſo term it) of thoſe their *books* of ſuch ſuperſtitions at Epheſus, Act. 19.19. And ſo far is it from that which Mr. S. would herein intimate, that the oppoſing and rejecting of theſe fanatical and ſuperſtitious fancies ſhould either ariſe from *ignorance*, or endanger the bringing in of *ignorance*, much leſſe *drowning* the *world in it*; that ſuch frivolous conceits and ſuperſtitious practiſes have ben never more rife, then in times of ignorance, and when the world was drownd in darkneſſe; whence it is, that ſince the light of Gods ſaving truth and knowledge hath ſhined more cleerly among us then among moſt abroad, and the ſtudy of *Arts and Sciences* in theſe later times ben improoved and flouriſhed with us, this *pretended Art*, or *cheating Trade* rather, hath lien till of late, ſo neglected and diſregarded among us, that Mr. Lilie is enforced pitifully to complain, (would to God we were ſo happy, that he might ſtill have cauſe ſo to do) that *we Engliſh of all Nations make leaſt uſe of this Art*: inſomuch that Mr. Booker, another Atlas to underprop all good literature with us, ready to fall to the ground, unleſſe he bear it up, hath alone almoſt without help, until Mr. L. came in to eaſe him, *by his own vertu and abilities* (an admirable Scholler) *for ſo many yeers maintained the reputation of the Art almoſt utterly decayed.* and howſoever it have begun to thrive and ſpread abroad with us, in theſe looſe and licentious dayes, yet it is the ſelie ſort of ignorant and profane people that flock moſt after it, and are Mr. Lilies and his felow practitioners moſt conſtant cuſtomers, and ſuch as could wel be content to have all Religion as well as lerning aboliſhed, whether drownd or burnt, ſo they might be freed from tithes and taxes they cared not with whom Mr. L. therefore labours to ingratiate himſelf, yet would have this *Art* upheld, and this *Trade* ſtand ſtill; whereas thoſe that plead *for Lerning and Lerned Men*, as I perceiv by ſome that have lately taken good pains to that purpoſe, do juſtly and judiciouſly condemn it as pernicious and prejudicial both to Church and State, and wiſh it utterly abandoned.

Preface to Eng. Prophet Oberlin.

Preface to Walds Cataſtr.

See Mr. Edw. Waterhouſe Apolog. for Lern. & Ler. men.

Mr. Swans advice then of ſevering *the droſſe from the gold*, and

and filth from the cloth, and chaffe from the Wheat, (tho he have not folowed it himself, as we wish he had) yet we readily admit and willingly imbrace, it is no other then what Salomon wils us to do, Prov. 25. 4. And if it be demanded how we may here distinguish the one from the other. Mr. S. himself gives us a good *rule, negative* at least, tho given for no great good end; where, to encite men to *dive* as far as they can into the *depths* of this *studie*, he tels them, *It is a thing wel worth the noting, that by the understanding the uttermost activitie of Natural Agents, we are assisted to know the Divinity of Christ; the workes he did being thereby understood, to be beyond the terms and limits of Natural Power.* Pag. 22. 23.

It is *a good rule*, I say, in the *negative*, tho not in the *Affirmative*. *It is not consequent, that whatsoever a creature in his utmost activitie of natural power is able to do, that he should do.* For it is not necessary that a creature in working should alwayes put it self out to the utmost of his natural power, else the *Argument* would be good, *A lazie man doth no more then as if he were asleep*: therefore he can do *no more then he does*; or, *A faithlesse friend, the present, stands a man in no more stead, then if he were absent*: *therefore he can do no more then he doth.* But in the *Negative* it holds wel, for *what the creature in its utmost activitie cannot do, that without miracle cannot be done.* And this very consideration furnishes us with a weapon of steel to dispatch that most frivolous and fabulous conceit of a *Solar Eclipses working such dismal effects so long after it is over*, as Mr. S. before informed us. for if it be *beyond the uttermost activity of the total interception of the Sun-light for divers howrs from us*, by any natural power to produce some dismal effect *a sevennight*, or *fortnight*, or *a month after*, then undoubtedly it is much more *above and beyond the uttermost activity of the interception of the Sun-light for a far shorter space*, by its natural power to produce the like dismal *effects, a twelv-month or two after.* No wise man, I think, wil deny *the truth of the Antecedent*, and no reasonable man, I suppose, wil deny *the necessity of the Consequence.* If Mr. S. imagine he may, when he shal afford us his reason, if it appeer to be sound, I shal begin to make doubt, whether I were in my right wits, or had any reason within my brain-pan, when I writ this. Pag. 22.

But:

But concerning what he addeth of *helping us in the knowledge of Christs Divinity by his Miracles*. It shal be *a thing worth the noting*, as Mr. S. speaks, to *consider*, what good service our *Astronomers* have done God and Christ, in ascribing and entituling their *strangest* and most *stupendious works of wonder to the Stars*. For as some Heathen Writers have ascribed *Gods conduct of his people thorough the Red Sea, to Moses his skil*, in observing the time of an unusual low ebbe, and making use thereof for his peoples passage: and *the water* that God by miracle gave them *from the Rock in the wilderness*, to Moses his observation of *an heard of Wild asses*, that were repairing to a *spring*, by tracing whom he found out *a watering place* for the refreshment of himself and his people ready otherwise in that wast and wild desert to have perished with drought: and the Jewish Masters all the *Miracles* that our Lord and Saviour Christ wrought here upon earth to the power of the *Tetragrammaton*; whereof they tel us a tale, how by stealth having gotten into the *Inner Temple*, and found it *engraven* there *on a Stone*, that he might not forget it again, as some other had done, by the hideous *barking of the brasen dogs*, that stood at the door, he writ it in a peice of parchment, which having cut and raised the skin about the calf of his leg, he there enclosed, as did Jupiter Bacchus his Mother Semeles abortive in his thigh; which afterward opening he drew out again, and by vertu thereof did all that ever he did. In like manner do these our *Wise Masters* ascribe *Christs Incarnation, his miraculous Birth, his Offices, what befalled him, and was done by him in his life, together with the manner of his death*, unto *the Constellations, the conjunctions of the Stars, and the postures of them at the supposed times of his Nativity*. To this purpose have they erected a *Scheme* or *Figure of Christs Nativitie*, whereby they say the *Wise men* that came *conducted by a Star*, might wel have foreknown *Christs Birth of a Virgin, the manner of his life, and the great alteration that he was to make in matter of Religion*. and all this, as some of them indeed say, by *prefignification* onely, as the Stars might foreshew it; *God having written in the Book of Heaven, Whatsoever from eternitie he had decreed should be done here on earth*. that which one of the Ancients, a man of great learning,

Artapanus apud Diodor. Tarf. Albumasar apud H. L. Howard.

Tacitus *hist.* l. 5.

Raymund. *pug. fid. par.* 2. c. 8. Sect. 6.

Albert. nom. *Specul.* ex Albumas.

lerning, but nightily addicted to his own groundlesse fancies had long before him delivered, and endevored to make good by an *Apocryphal* Writ, entituled *Josephs Prayer*, wherein Jacob should say, (which I cite the rather in the Autors words to amend a default in them) not *Ἀνήγγειλα, Legit*, but *Ἀνήγγειλαν, Legi, in tabulis nempe cœlestibus, sea cuncta quæ vobis filiis vestris contigerunt, I have read in the Tables of Heaven, whatsoever things shall befal you and your children.* for the words are said to be spoken, not as ὑπὲρ or περὶ, *of* or *concerning*, but ὑπὸ, *of*, or *by*, *Jacob*, and related by Joseph, as his speech and in his person; as if Jacob by the *Stars* had ben enformed of all that *by the Spirit of Prophecie* he foretold his Sons concerning what should befal either them or theirs. But such counterfeit stuff must be set out under some specious titles, that they may the better help to vend such braided wares as those are for which they are produced; unto which our Noble Countreyman not undeservedly applies that of Lactantius concerning some *quack-salvers, titulis habent remedia, pyxides venena*, that their *boxes* had *the names of sovraign salves and receipts* painted on them, when as there is nothing but *trash* and *venome* or *poyson* within them. Yet other of them go a step further, and stick not to assert, that the Stars by vertu of *an innate efficacie* in way of *effection*, not of signification only produced all these things that of our Saviour have ben said. for that *all those virtues and benign influences of the Stars wherewith Christ in their creation endowed them at first, did conspire and concur together to furnish Christ as largely as possibly they could at his birth, doing what service they were able then to him, from whom they had received them.*

Origen. *tom. 1. in Gen.* apud Euseb. *præpar. l. 6. c. 11.*

Instit. l. 3.

Petr. Alliac. *in Gen. 30. & de Leg. & Stell.* Vid. Sixt. Sen. Bibl. *Sacr. l. 6. Annot. 10.*

Yea Cardan, a great Autor with Mr. Lilie, (as the L. Howard reports him; for that work of his I have not) albeit they be not certain what yeer, much lesse at what time of the yeer, or day of the month, and much lesse yet in what hower of the night his Mother was delivered of him; yet having fixed the time of his birth, to such a yeer, and time of the yeer, and day of the month, and hower of the night he pleased, folowing the groundlesse tradition of his *Romish Rabbinds* therein; doth from the Stars, as he conceives them disposed at that instant, very solemnly and seriously deliver his judge-

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ment thereupon, not onely that our Saviour was to be *born of a Virgin*, becauſe *the firſt face of Virgo was then aſcending*, whoſe proper image is *a Virgin nurſing a Child*; but that alſo he ſhould be both *a Preiſt and a Prophet*, becauſe *Saturn* was then *in the ninth Houſe*, and *in the Sign of Gemini*: (whereas yet, ſaith the L. Howard, their great Baſſa Abraham the Jew is of the mind, that *whoſoever finds Saturn at his birth ſo conſorted, ſhal never proov a good Chriſtian*) and that he was to *ſuffer a violent and bloudy death*, becauſe *Mars* was then *in the houſe of death*. In which both his calculations and obſervations upon them, although that Honorable Perſon control him, as miſtaken in the one, nor folowing the principles of his own Patriarks in the other: yet let them go for currant, be they right or wrong in either: it being nothing to the particular that we are now upon. Onely thus much, that if theſe grounds be firm and ſolid, we may through Cardanes miſreckoning miſſe of the aſſurance of our Saviour: and whether his reckoning be right or no, we may come to have many Saviors, that is, many ſo peculiarly qalified, as he was, who was alone to be our Savior; ſince that it is ſcarce imaginable but that ſundry ſhould be born in divers places at or about the ſame inſtant in which the *Virgin* his *Mother* was delivered of him, and conſeqently under the ſame ſituation of *the Stars* at his birth.

To this may be added that, whereas there are two univerſal and moſt miraculous deſtructions of the whole World, the one paſt by *Water*, the other future by *Fier*; there want not thoſe addicted to this pretended *Star-diviniti*e, that attribute either to *the Stars*. For ſo divers of them more then one or two have affirmed, that Noe might wel have foreknown *the flood* a long time ere God revealed it unto him, from the *conjunctions* of thoſe *watery conſtellations* and *ſigns*, whoſe concurrence then produced it, and whoſe *influences* are called the *cataracts* or *floud-gates of Heaven*. Gen. 7. 11. And with us one ſometime *Felow of* S. *Johns in Cambridge*, a man mightily poſſeſſed with theſe myſterious profundities, hath confidently delivered, as treading in their ſteps, that as certain *Waterie ſigns and conſtellations* meeting together brought in that general *inundation* and oecumenical *deluge* that *drowned the whole world*; ſo

Gvil. Pariſ. *de univerſ. part.* 1. Petr. Alliac. ubi ſup. & in *de Theol. & Aſtron. concord.* Henr. Machlin. *Comment. in Almuaſ.* Vid. Sixt. Sen. *l.* 5. *Annot.* 81. Ever. Digbie in *Theor. analyt.*

to a number of *fierie* ones in like manner conjoyning ſhould after a certain ſtint of time, (which whether it be paſt or no, I know not, having nor his book written above threeſcore yeer ago now at hand) produce that univerſal *conflagration* that ſhall ſet the *whole World on a light fire*.

Thus contrary to that which Mr. S here tels us, this their ſuppoſed *Art*, and the received *principles* of it, are ſo far from confirming *Gods moſt ſtrange and remarkable works as miraculous*; that they do rather directly infringe and remoove the *miraculoſity* of them; ſince that nothing is averred to have ben done in them, but what *the Stars by vertu of an innate power were able to produce*. And if it ſhal be replied, that yet they ſay, that *God* himſelf *enſtamped that virtu in them*, and furniſhed them with that power at firſt; yet it will ſtand firm, that thoſe acts, of *a Virgin bearing a Child*, *the drowning of the World* at one time, and *burning all up* at another, are no more *miraculous*, then *the entercourſe of night and day*, and *the viciſſitudinary courſes of the ſeveral ſeaſons of the yeer*: the one being *produced by an innate power ſetled in and enſtamped by God upon the creature at its firſt creation and conſtitution*, as well as the other, and *the creature working in a natural courſe*, according to theſe mens *principles* in either.

But to draw to an end of this more prolix diſcourſe then at firſt I intended, while as in a *Wild gooſe race*, I have ben enforced to folow, firſt Mr. Lilie, and then Mr. Swan: I ſhal only tell them what Lucilius an *Epigrammatiſt*, whom in *the Greek Floriloge* they may find, ſaith of the *Aſtrologers* of his time that amuſed ſelie people by talking to them of *a Ram*, and *a Dog*, and *a Bul*, and *a Bear*, and a ramping *Lion*, and a ſhrewd ſtinging *Scorpion*, and a wry crawling *Crab*, and the like *ſcare-bugs* in the *skie*, by ſuch diſcourſe having wrought them into an amazement of them and their skil, to cheat and gull them, and pick their purſes, under a pretence of reading them their deſtinies, and foretelling their fortunes, juſt as our Wizards do at this day,

Ἄξιοι ὄντες τυγχάνειν πάσης τυφλῶν.

which leaving to Mr. Lilie to Engliſh, either himſelf, being ſo wel acquainted with Thucydides, or elſe with the Aſſiſtance

of Mr. S. or some other; I shall close up all with the Verdict of that Noble Lord so oft formerly mentioned, who (in that work whereof *tres mihi reipsa notus*, saith, *he never shewed lesse learning, then in that discourse*, I mervail where he thinks he shewed any) sticks not to averre it as *a truth no lesse clear then the light it self*, that (not *Astrologie* simply, but) *their Astrologie* (such *Fortune-telling Astrologie* as these men professe) *hath done, and is likely hereafter to do, more mischief to the Church of God, then all other rotten branches, which not conscience alone, but very shame enforceth them to lop and cast into the furnace.* That which the Lord open the Eyes of those in *Authoritie*, to see, and take notice of, and take to heart, that some speedy course may be taken for preventing of such mischiefs, as from such abuses suffred, unlesse timely prevented, may accrew both to Church and State.

The

The Annotations on Jerem. Chap. 10. Verse 1. and part of Verf. 3.

Verf. 2. *Thus faith the Lord, Learn not the way of the Heathen,*] Because the Jewish people, were a great party of them to go into captivity into Babylon, and other the regions adjacent, yea, many of them in likelihood were there in captivity already, (See ver. 11. Chap. 24. 1. & 29. 1, 2.) God by the Prophet endeavoureth to confirm and strengthen them, the pious especially among them, (for such also there were there of them, Chap. 24. 5. Ezek. 11. 16.) against those superstitions and vanities that were rife in those parts; and they might be in danger, being exiles and captives in a strange land, to be strongly tempted unto: Heb. *Learn not to the way*: where either the particle is superfluous, omitted therefore, Pfal. 106. 35. Chap. 12. 16. or else it may be rendred, *Accustome not your selves to the way of the heathen*; and so some render it; *do not imitate them*, See Chap. 9. 5. their *way*; that is, their superstitious courses, Lev. 18. 3. & 20. 23.

and be not dismaied at the signs of heaven] The first head of superstitions, which he beginneth with, is *Astrologie*, a study and practice so rife among them in those parts, Esay 47. 13. that the professors and practisers of it, not with them alone, Dan. 2. 2. & 5. 7. but among other nations also, are generally designed by the name of *Chaldeans*; See Strabo l. 17. Cicero of *divination*, l. 2. Pliny l. 6. c. 26. *Astrologie*, I say, not that which we commonly term *Astronomie*, whereby the true nature and motion of the celestial bodies are by grounds of reason, and rules of art thence taking their rise, enquired into, and discovered; but that *Judiciary Astrologie*, as it is usually styled, whereby men take upon them, from the postures and aspects of them, to foretel the issu of humane affairs, either publike, or

private, and what casual events, shall befal either persons or people: a practice grown of late with us into great esteem, being either countenanced or connived at, by those in authority with us, tho having entred themselves, and caused others with them, to enter into a religious bond of a solemn oath and *covenant*, to endeavor the *extirpation* of all those things among us, that are *contrary to sound doctrine, and the power of godlinesse*, whereof this is none of the least. For the original whereof, (since it hath not, nor can be shewed to have any ground from the light of nature, or natural reason) we shal not need to go far to find it out. We have a blind, but insolent, buzzard (I may wel so term him) among us, one that professeth himself no small Doctor in these impostures, and dotages (wherewith he hath bewitched not a few with us, esteeming his predictions, as no other then divine oracles) and taketh upon him by the Stars, to steer the affairs of our State, pretending *to read in the Book of Heaven*, all that he writes: who will sufficiently inform us herein. Now this man, to justifie the warrantablenes of this his practice, telleth us, that *the good Angels of God in former ages, at first by personal conference, acquainted the sons of men with this learning of the Stars*; and *these holy men*, (saith he) *so instructed, living many years, and in purer airs, where they curiously observed the Planets and their motion, brought this Art to some maturity, without the least hint of superstition*. But *as the sons of men fell from God in divine worship, so in slitting and shifting their habitations, they forgat the purer part of this art; and in some Countries added superstitious conceptions*. The holy Angels then belike by this mans relation, did at first inform those holy men, which they could not otherwise have known, of the nature of the Planets; to wit, that *Saturn* was *a melancholick malignant* planet, *Mars, a choleriek and litigious* one, *Mercury, a theeviſh*, *Venus, a lascivious and wanton* one: and that they do accordingly affect and dispose such people, or persons, as are either bred under them, or whom they have special relation unto. For these, and the like ridiculous fopperies, and impious calumniations of those glorious creatures, are with them, as the Popish *Purgatory* with the Papists, the main grounds and principles of their whole Art, which being taken away, the whole fabrick and frame of their superstitious superstructures, will

presently

presently fail and fall flat to the ground, as with those other all their masses, dirges, obites, pardons, and indulgences, if you deny them their Purgatory; which because they can produce no clear Scripture for, they run with these men to their forged revelations. But whence these frivolous conceits and irreligious surmises concerning those celestial bodies, (which if you question, you shake the ground of all their conjectural skil,) had their original, may wel be conjectured from the very names, the heathen imposed upon them, being borrowed from their counterfeit deities, whom they deemed so qualified: assure our selves we may, that Gods holy Angels never raised any such foul aspersions and groundlesse defamations, upon those pure and spotlesse creatures, far from, and wholy uncapable of any tincture of such vicious dispositions. But all that this man relateth, we may if we please, and be so selie as so to do, take upon his credit; for he telleth us not what times those were, wherein it was thus; or who those holy men were, unto whom the holy Angels at first revealed those things; or out of what records he hath these relations, concerning such pretended revelations. And as litle reason have we, to engage our faith to his Antagonist, another fowl of the same feather, that flieth yet somewhat higher then he, and pretending *his predictions, to be grounded on Art and Nature*, telleth us (that we may not mis-doubt or question his Art) that *this art was deduced from God to Adam, to Seth, to Abraham*; for proof whereof, he referreth us to a Knight of note, for his studies in this kind; who in favour indeed of this Art, which he was overmuch addicted to, and besotted with, affirmeth in part what he saith, but bringing no better proof of it, then a tale out of Joseph the Jew, who in his *Antiquities* l. 1. c. 3. telleth us, that *those of Seths issue living long and without disturbance, gave themselves to the study of heavenly things, and the constitution or administration of them; and because Adam had foretold, a twofold destruction of the world that should come, the one by water, the other by fire; they left the summe of what they had, of that kind of learning observed, engraven on two pillars, of brick the one, of stone the other*: but neither is any word in the Jew, of this their *Judicial Astrologie*, nor of any skil in this kind or any other by God imparted

imparted unto Adam, which they yet father upon him: and the whole relation of the *two pillars* seems as true, as that which he addeth of the continuance of the latter of them in Syria unto his time. And indeed, if any sons of Adam ever had any such immediate communion, either with God himself, or his holy Angels, it must be those Ancient Patriarks, Abraham, Isaak, and Jacob, and those Prophets of God among his people; unto whom God used sometime immediately, sometime by the Ministery of Angels, to impart his mind, concerning future events, as well publike, as private: but no where in Scripture read we, that God did this, either by the natural course of the celestial signs, or, as from thence to be observed; nor undoubtedly had any such art and skil, been taught the godly ones among Gods people, whether by God himself, or his Angels; would they either have concealed it from them, or much-lesse committed it unto Paynims, and Pagans, and by such, have transmitted it unto posterity, for from such in corrupt times, it crept in among Christians, being yet ever among them liable to censure; nor was any in the Ancient Church, that had professed such arts, admitted into the profession of Christianity, unles that first they renounced those damnable practices, and recanted such their superstitious conceits. But men may easily guesse what Angels they were, that acquainted men at first with these things, and set them on work, to busie their brains about such matters, as neither light of nature, nor grounds of reason, were able to inform them of, but must have some revelation; either Divine, or Angelical, or Diabolical rather, for the finding of them out. So far are God himself and his Prophets, from taking notice hereof, as some such heavenly discovery, or giving any approbation thereunto, that God by them sometime derideth it, Esay 44.25. & 47.13. and sometime dissuadeth and condemneth it, as an heathenish practice, not befitting his people to heed; as here, so elsewhere, Deut. 18.10--14. From the Prince of the air therefore, it may justly by this mans own grounds and grants, be deemed to have proceeded; at first by him taught the heathen that were ruled and swaied by him; and from them, together with the worship of them in their

idols,

idols, conveyed unto Gods own people. For what of further observation he subjoyneth; to wit, that those ridiculous principles must first be made good, ere any observation can be grounded upon them: the like did the Heathen Magicians report of their charms, and other superstitious divinations by the flight of fowls, and from the bowels of beasts; to wit, that observations had been made of them, for many hundreds of years. See Pliny l.28. c.2. and this and those may well go together, one with the other, unto him, that was the first founder of them, *the father of lies*, Joh. 8.44.

and be not dismaied at the signs of heaven] As if the event of things, or the issue of your affairs depended upon them, which those fond *star-gazers* bare people in hand, and took upon them thereby to determine and foretel, what good or bad successe mens designs should have, Esay 47.12,13. Howbeit, signs there are of two sorts; first, natural, and ordinary, the Stars themselves being set in the skie, to distinguish the times and seasons of the year; to which may be added, the conjunctions of them one with another, or oppositions of them one to another, whence the Eclipses of some of them at some time do proceed; and these are those signs, which coming in a constant course, and continued tenor, (in regard whereof men skilful therein, are able either going backward, to tel how it hath been with them for thousands of yeers past, or looking forward how it will be for as many, if the world it self should so long continue:) God would not have his people to be affected or affrighted with, as if in regard of them, or from them, any evil in the successe of their affaires could betide them: other *signs* there are extraordinary, in dreadful apparitions, besides the ordinary course of the creature, by which the Lord doth sometime give notice unto his people, of his displeasure, and warning of ensuing wrath; and these God doth not inhibit his people to be affected with, and taking of them unto heart. See Joel 2.30,31. Luk.21.11,25.

for the heathen are dismaied at them] Or, rather, *though the heathen be dismaied at them.* Though they be so selie or superstitious, as to be therewith thus affected, yet ought ye not so to be. So is the particle very freqently used, in our versions also-

not

not seldome expressed, Gen. 8.21. Josh. 17.18. Psal. 25.4. Esay 12.1. Dan. 9.9. Mic. 7.8. Hab. 3.17.

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V. 3. *For the customes of the people are vain*] Heb. *The statutes*, or, *ordinances of the people*; (that is, those courses of this nature, which people of several Countries herein concurring do, as if it were some sacred or divine ordinance, very precisely and superstitiously observe) *vanity it*; that is, *are each of them exceeding vain*, as vain as vanity it self; and a matter therefore very ill-beseeming such as professe themselves to be Gods people, as did the Jews then, and as Christians at this day do, to be taken and carried away, with such frivolous and ridiculous fancies and fopperies: the pronoun, for the verb substantive, as Chap. 6.16,28. the abstract, for the concrete, as vers. 15. Eccl. 12.8,10. and the singular distributively joyned with the plural, as Chap. 5.8.

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